

150 YEARS AT
ST. JOHN'S, YORK MILLS



150 Years at St. John's, York Mills

This book is much more than the history of a parish church. It tells of the settlement and development of historic York Mills, the most important settlement north of Toronto, within a framework of national and international events. It is a significant addition to Canadian historical literature and is an authoritative reference work on many of Upper Canada's early important families who settled in the area and helped develop the district into today's modern suburbs. Audrey Graham tells of the arrival of the first settlers about 1794 and depicts the trials and triumphs of the pioneers down through the years.

M. Audrey Graham has been historian of the parish of St. John's Church for some thirty years and is currently Chairman of the Archives Committee. She is a member of the North York Historical Society and a Past President of the Pen Guild of Toronto. For five years she was Editorial Assistant of the Canadian Junior Red Cross Magazine.



THOREAU MACDONALD

St. John's, York Mills

150 Years at
**ST. JOHN'S,
YORK MILLS**



M. Audrey Graham

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*To the Memory of my Mother, Muriel G. Graham,
from whom I inherited a love of history
and a desire to write*

and

*to my Father, Dr. Howard Graham,
whose unfailing interest and encouragement
have made this book possible.*

M. Audrey Graham

List of Illustrations

1. <i>Frontispiece</i>	
2. <i>Cutting Out Yonge Street 1795</i>	4
3. <i>Seneca Ketchum Preaching In His Log House</i>	32
4. <i>Arrival of the Reverend Charles Mathews at the Old Church</i>	50
5. <i>The Toll Gate—Yonge Street</i>	60
6. <i>Rebels Drilling in North York in Autumn 1837</i>	68
7. <i>A Village Dance in 1840</i>	84
8. <i>Bishop Strachan Preaching from the Tall Pulpit</i>	114
9. <i>Mr. Squire cranking the Barrel Organ</i>	147
10. <i>The Children's Chapel</i>	218
11. <i>The Lychgate</i>	228
12. <i>Dedication of the Flag Pole</i>	236
13. <i>Tremaine's Map 1860</i>	260

Contents

List of Illustrations	vi
Table of Contents	vii
Acknowledgments	ix
Foreword	xi
I "The Church that is in their house"	1
Notes on Chapter 1	
II From Log House to Country Chapel	19
Notes on Chapter 2	
III Early Years of the First St. John's	30
Notes on Chapter 3	
IV The Rev. Charles Stephens Mathews, M.A. of Upper Canada College.	47
Notes on Chapter 4	
V A Crown Rectory—The Rebellion of 1837	64
Notes on Chapter 5	
VI The Purchase of the Rectory	82
Notes on Chapter 6	
VII The Reverend Alexander Laing Sanson	93
Notes on Chapter 7	
VIII From Corner-stone to Official Opening	103
Notes on Chapter 8	
IX Early Years of the Second St. John's	117
Notes on Chapter 9	
X Prosperity and Depression in the '50's	132
Notes on Chapter 10	

XI	A Decade of Change Notes on Chapter 11	145
XII	The Reverend Canon Henry Bath Osler Notes on Chapter 12	161
XIII	St. Clement's, Eglinton—The Golden Jubilee Notes on Chapter 13	172
XIV	First Quarter of the Twentieth Century Notes on Chapter 14	182
XV	The Vicar of York Mills Notes on Chapter 15	194
XVI	The Second World War—The Church Enlarged Notes on Chapter 16	205
XVII	Third Stage of the Building Project The Rector becomes Archdeacon of York Notes on Chapter 17	216
XVIII	The Past Acclaims the Future Notes on Chapter 18	234
	Incumbents	246
	Churchwardens	247
	Lay Delegates to the Synod	251
	Presidents, Parish Guild and Woman's Auxiliary	255
	Bibliography	257
	Tremaine's Map 1860	260
	Index	263

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Jefferys, R.C.A., O.S.A., LL.D., from the originals in the Imperial Oil Company Collection. These have been made available through the courtesy of the Company, and Mrs. G. A. Fee. The eight remaining illustrations, done expressly for the text, are the work of Ruth M. Collins, O.C.A., who has specialized in the historical field, and who was at one time a pupil of Dr. Jefferys at the Ontario College of Art.

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This book is published on the authority of the Rector and Churchwardens of St. John's Church, and the 150th Anniversary Committee. The publication of the book has been greatly assisted by the generosity of the Women's Parish Guild.

Foreword

I have been asked to write a few lines as a Foreword to the volume that now lies open in your hands. You begin with this page a journey in imagination through more than a century and a half of the story of a community and a church. It is my hope that you will find it an absorbing and rewarding experience.

The story begins in another age, and in a world long since vanished. The Battle of Waterloo was but a year past in memory when the cornerstone of the first St. John's was laid. The War of 1812 was still fresh in the minds of those who lived in the community surrounded by the primeval forest of Upper Canada. George III reigned far away, and the Loyalists were carving out a new home, and in their midst they built a church 'to guide their feet into the way of peace.'

From that moment this church has recorded the events of a century and a half of movement and history. Here our forebears rejoiced when young Victoria began her reign; here men prayed when the Rebellion of 1837 spread like a forest fire; here men dedicated themselves to the ideal of Canada when Confederation became a reality; and here men marched away to wars of our age, some of them never to return.

Always, in every page, the link with that world long vanished is people—men, women, and children, who kept alive in all the changing scenes the fire of Faith. The tale leads inevitably to our day when this community and its old church on the hill face the needs and wonder of our modern world. There is no final chapter, for the story will continue as long as men seek Truth by which to guide their lives.

We owe a deep debt of gratitude to Miss Audrey Graham whose mind and pen have caught the picture of a church and people; for within these pages is a story waiting to come alive.

Lewis S. Garnsworthy, Rector.



CHAPTER I

The Church that is in their house

In a tradition as old as the Primitive Church and as new as today, St. John's Church, York Mills, began in a private home one unrecorded day very early in the last century. It was in the log cabin of Seneca Ketchum on his farm at Bedford Park that the settlers first gathered for a service one Sunday afternoon. The exact date has not yet come to light. Slim records of the times, further depleted by fire through the years, have clouded the beginning of our story. We must piece together the known facts.

THE COMING OF THE KETCHUMS TO YORK

Seneca Ketchum came to York (Toronto) about 1797 accompanied by two uncles, Joseph and James Ketchum. Five years earlier they had made the tortuous trip from New York State up the old Indian trail on the Mohawk River, then via Oneida Lake to Oswego on the south shore of Lake Ontario. In company with a group of Loyalists they had walked a good deal of the way, and were glad to transfer their few belongings and themselves to the relative comfort of a large flat-bottom bateau which took them around the eastern shoreline of the lake to Kingston. They had

chosen Kingston as their destination because it seemed likely that this town would be the capital of the province. When York was chosen a few years later the Ketchums moved westward, still determined to settle near the seat of government.

Seneca, who was twenty-five when they moved to York, was the eldest son in a large New England family, the members of which had been more or less scattered since the mother's death some ten years before. To enter the ministry had been his greatest ambition, but this goal became unattainable with the change in the family fortunes, and at the time our story opens he had arrived at York to take up land nearby for farming. The uncles obtained land grants in Scarborough Township, and Seneca acquired, or probably rented, a block of land which he later purchased in the area now known as Bedford Park.¹

WHY 'MUDDY YORK'?

Just as people at that time wondered at Lieutenant-Governor John Graves Simcoe's removal of the capital from Kingston via Newark (Niagara) to York; so one may wonder at the Ketchums' insistence on settling near the new capital.

The Kingston they left was an older, more established town. It was the commercial and military centre, and in short the most important town and lake port in Upper Canada. It had a church, in which Seneca was greatly interested, in fact it is said that he helped in the building of it.² There was a resident clergyman, the Rev. Dr. John Stuart, who was Bishop's Official in Upper Canada, and one of the three clergymen of the Church of England in that huge area.

York, by comparison, had little to offer. In 1797 it was pretty much the garrison settlement that Mrs. Simcoe had nevertheless wept at the prospect of leaving a short time before. There was no church, and only the ministrations of visiting clergymen and regimental chaplains. Bishop Jacob Mountain (of Quebec) had reached Upper Canada in 1794 on his first visitation to the distant

outposts of his diocese, but he visited only Kingston and Niagara. The Rev. Thomas Raddish was appointed to York for a definite period, but actually hovered in the area for only eight months in 1796-7, and then vanished; and the Rev. Dr. John Stuart made at least two visits to York and points west, remaining in the town for five weeks on each occasion.³ The new Government buildings, completed in 1796, at least offered a dignified setting, and when there was no clergyman, services were read by William Cooper, the local schoolmaster.

'A DISMAL PLACE'

The town itself consisted of six 'city' blocks on the north and six on the south side of King Street. To the south, near the shore at the foot of the present Berkeley Street (then called Parliament Street) stood the new Government buildings, the only brick structure, for a time at least, in the settlement. There was an assortment of frame and log buildings, a store or two, a dozen or so houses, Abner Miles' Inn or Tavern, and a small wharf at the foot of Frederick Street. Travellers who have left their impressions have described it as 'a dreary, dismal place, not even possessing the characteristics of a village.'⁴

THE ROAD TO THE NORTH

For the first few years development was slow, and Governor Simcoe's blueprint⁵ and D. W. Smith's 'Plan for the Enlargement of York' (1797) remained more impressive than the town itself. However, a road of sorts had been surveyed northward in 1797 by Surveyor Augustus Jones. It followed roughly the old Indian fur trading route all the way to Lake Simcoe, and was named Yonge Street in honour of Sir George Yonge, Minister of War in the British Cabinet, and a great friend of Governor Simcoe.

The southern portion (below Yorkville) had fallen into disuse almost immediately. It was impassable, and too far west of the



C. W. JEFFERYS

Cutting Out Yonge Street 1795

settlement. However, by travelling from the town north on Parliament Street, and then swerving in a wide sweep westward,⁶ the good portion was reached. By this route settlers made their way to found new homesteads to the north. Seneca Ketchum, accompanied by his uncles who remained with him for a few years, did likewise, and so chose the site of his farm at Bedford Park.

NEIGHBOURS—THE KENDRICKS

It would be a mistake to think of Seneca Ketchum as trail-blazing. He bought his farm, 210 acres, from Hiram Kendrick, one of four brothers who owned lots 6, 7, 8, and 9 on the west side of Yonge Street (between what is now Lawrence Avenue and the base of Hogg's Hollow). There may even have been a log cabin on it; and there were neighbours roundabout from the beginning.

Duke Kendrick was successfully farming lot 7 to the south, and within a year was to set up a potashery and advertise for 'Ashes, Ashes, Ashes' in the *Upper Canada Gazette*.⁷ This was York's first newspaper which had moved its offices from Niagara in the wake of Government's establishment at York.

The Kendricks were enterprising men of varied interests including Church and Masonic affairs. They had served as pilots during the Revolutionary War, and continued their interest in things nautical, plying Lake Ontario at an early date in their boat 'The Governor Hunter'. So well-known was their love of water and boats that they were called 'the water dogs'.⁸ However, their interests extended inland, too, and they were soon to become involved in the milling business at York Mills.⁹

THE FIRST POTTERY IN YORK COUNTY:

THE HUMBERSTONES

While Seneca was getting his farm under way, Thomas Humberstone, son of a Staffordshire potter, was setting up the first pottery in the county on his farm (Lot 14 on the west side of Yonge

Street). His son and grandson continued the same trade later at York Mills.¹⁰ He, too, was an ardent Mason and helped in the building of the first Masonic Lodge in York.¹¹

THE HARRISONS

In the year 1800, Thomas Humberstone married a Miss Harrison, which brings us to another pioneer neighbour. Christopher Harrison had moved his family to Nova Scotia about the time of the American Revolution, and his son William was born there in 1784.¹² They came to Upper Canada and settled in the country a year before the Ketchums. Christopher was granted land on Yonge Street at just about the present location of the Macdonald-Cartier Highway (#401). He, or his son William, received a further grant of land on the second concession east (Bayview Avenue), the location of which is now indicated by a street named after the family.

THE WILLSON FAMILY

Another Loyalist family in the area were the Willsons (the second 'l' was sometimes omitted). Both father John and his son, John II, were commissioned Loyalist officers in the Revolutionary War. The family sought refuge in New Brunswick, coming to Upper Canada in Governor Simcoe's time.¹³ There were four sons, John II, Stillwell, William and Jonathan, of which the first mentioned is most closely connected with our story.

THE MERCERS

The owner of a large tract of land on the south side of York Mills Road east of Yonge Street, was Thomas Mercer of Hillsborough, County Down, Ireland. Here was another Loyalist family who had come up from Pennsylvania and settled, as it is recorded on the tombstone in St. John's churchyard, 'on Lot 10, First Concession, East York, in 1794.' Thomas was the son of Lord Mercer, who was, in turn, the nephew of William of Orange.¹⁴

He died in 1829 and is buried in the churchyard. His daughter Ann married Seneca Ketchum.

THE EARLIEST SETTLER: JOSEPH SHEPARD

Perhaps the strongest claim to the title of the oldest pioneer must go to Joseph Shepard whose family came to Canada in 1774. Joseph had been in the vicinity of York before there was any white settlement. For some years he had travelled throughout the district as a fur trader, and it is said that he helped in the building of the first shanty erected near what was to become the town of York. His son Thomas was born on the farm on Yonge Street in 1804.¹⁵

THE VAN NOSTRANDS

Soon to arrive in the district were the van Nostrands. Cornelius van Nostrand had brought his family to Upper Canada in 1797 settling in York Mills in 1805. His ancestors had emigrated to New Holland (Long Island) in 1638, but at the time of the American Revolution Cornelius was a commissioned officer in the British Army. They came to Upper Canada as United Empire Loyalists, receiving a grant of 500 acres of land in Markham Township. A few years later Cornelius bought land in York Mills where his descendants were to reside until the present day.¹⁶

The list is far from complete, for Yonge Street—cut through by the Queen's Rangers originally, and much improved in 1800 by the North-West Company who used it extensively—made the area around about accessible to incoming settlers. The bridge over the Don River at York Mills (on the present Donino Avenue) was well-known as Big Creek Bridge years before Samuel Heron moved from York in 1805 to set up a mill and bestow his name upon it. This had been the point at which, years before, the boats of the North-West Company, having come up the Don River from the bay, were lifted out of the water and

mounted on wheels to be taken via Yonge Street to Holland Landing, thence, by water again through Lake Simcoe, the Severn River, and on to Georgian Bay and Michilimackinac.¹⁷

GOING TO TOWN

These early settlers had more contact with the new capital than one might suppose. The market was not built till 1803, but even before that they were drawn to the small settlement frequently on business, for supplies, or perhaps to pick up the mail in the newly-established post office, and the current copy of the *Upper Canada Gazette*. Pioneer life was often lonely, and neither distance nor poor roads could discourage the settlers frequent trips to town. There were lodge meetings to attend (Ketchum, Kendrick and Humberstone were all interested in this) and, of course, the Sunday service. The last mentioned Seneca Ketchum rarely missed whether it was a simple service read by the schoolmaster, or a special occasion with a visiting clergyman such as the Service of Thanksgiving for the 'late important victories over the enemies of Great Britain' in March of 1799.

THE BEGINNING OF ST. JOHN'S

It was in 1799 that another member of the Ketchum family was added to Seneca's household. His younger brother Jesse, ten years his junior, had been left with neighbours when the family dispersed. He had been desperately unhappy, and now, at the age of seventeen he had made his way alone, mostly on foot, by the same perilous route to Kingston. From there he came on to York as a deckhand aboard the vessel that brought Governor Hunter to the capital.

E. J. Hathaway in his book 'Jesse Ketchum and His Times' suggests that when the boy reached York his ordeal was practically over. He had no trouble locating his brother who was well-known as the Secretary of the Masonic Lodge,¹⁸ and also because his home up Yonge Street was already a gathering place

where neighbours met on Sundays for a church service. Seneca would attend the morning service in town, and then later in the day, probably in the afternoon, would read the service and preach to the assembled company in his own home.

THE ARRIVAL OF
THE REVEREND GEORGE OKILL STUART

In July, 1800, the son of the rector at Kingston came to York. George Okill Stuart had been educated at King's College, Windsor, Nova Scotia, and at Harvard, although his father had been reluctant to send him to the United States, scene of their earlier Loyalist hardships. He was ordained in June and appointed to the capital by Governor Hunter almost immediately.¹⁹

Probably no one in the area was more delighted than Seneca Ketchum who must have known the young clergyman in Kingston when he was for a time in charge of the school his father, the Rev. Dr. John Stuart, had founded. Soon after the Ketchums left Kingston for York, George Stuart had departed also to take his Bachelor of Arts degree at Harvard. Now the tall, cultured young man was actually the resident minister in the little town.

The new missionary lacked some of his father's energy, but he was well received. At first the prospects were rather bleak. Services were still held in the Government buildings. There were six acres of uncleared land allotted to the prospective church, but no building, and no plans for a parsonage. In 1802 Stuart reported to the Society for the Propagation of the Gospel that there were about 70 families and 120 houses in the town—perhaps 140 families in the whole township. These were divided among the four main denominations: Church of England, Presbyterian, Methodist (numerous) and Roman Catholics (a few).²⁰

However, plans were soon underway for the building of a church. It was begun in 1803, but not completed until 1807. The leading townspeople were most closely connected with the work, but there were others from the outskirts, and among them the

Ketchums and Kendricks, both families actively concerned and charter members of the new St. James' Church.

THE REVEREND GEORGE OKILL STUART
IN THE KETCHUM HOME

How soon Seneca Ketchum was able to prevail upon Mr. Stuart to visit his home for an occasional service is not known ; but if we may judge from the character and career of the lay-founder of St. John's, it would not be long after the clergyman's arrival in town. In any event. Mr. Stuart reported to the S.P.G. in 1810 that he was conducting baptisms and services at private homes situated seven, eight and ten miles from town.²¹

Picture, then, the scene in the low-ceilinged room of Seneca Ketchum's log home when Mr. Stuart came to conduct a service for the neighbours gathered there. Dr. Scadding gives a graphic thumbnail sketch of the clergyman, 'A very tall, benevolent and fine-featured ecclesiastic, with a curious delivery, characterized by unexpected elevations and depressions of the voice irrespective of the matter, accompanied by long closing of the eyes, and then a sudden opening of the same.'²¹

CHANGES IN THE KETCHUM HOUSEHOLD

During these years Seneca Ketchum had been successfully farming his 210 acres at Bedford Park with the assistance of Jesse and hired farm hands. In 1802 another brother Zebulon, and the father, Jesse Sr. had come to live with them. They had a house-keeper, Nancy Love, a widow with one child. Both Seneca and Jesse Jr. fell in love with the young woman, but rather than quarrel they drew lots for the privilege of courting her. Jesse won, and in any event, it seemed he was the lady's choice in the first place ; and so they were married in 1804, by the Rev. George Okill Stuart, and moved to Jesse's farm at the top of the hill south of the present Lawrence Park.²²

In 1806 Zebulon bought 100 acres of Seneca's farm, and the

father, Jesse Sr. lived in the homes of his various sons until his death in 1825. His grave is on the south side of the churchyard road. Thus Seneca was left to carry on his own farm with the help of hired hands, and he ran a store, too, dealing in such items as beef, hides, and hay.²³ Years later he married Ann Mercer, daughter of the elder Thomas Mercer.

THE FIRST DECADE AT YORK

As has been noted, George Okill Stuart lacked his father's missionary fervour, preferring rather to concentrate on serving the local parish. He did not travel great distances into the hinterland; he did not learn the Chippewa language in order to serve the Indian reservation situated to the west along the lakeshore. (His father spoke the Mohawk tongue.) However, the years he spent at York were busy and he accomplished a good deal. He built a two-storey house at the corner of George and King Streets, and a single storey building nearby where he started the first Home District Grammar School in 1807.

There was the usual round of parish duties: the regular services and those conducted in private homes in the district, as well as weddings, burials and baptisms for the people of the town and the surrounding countryside. Twice the Bishop visited York during Stuart's incumbency—in 1803 and 1810—for confirmations, and these would be momentous occasions entailing long preparation.

Bishop Jacob Mountain, first Bishop of Quebec (1793-1825) tried valiantly to serve every corner of his huge diocese, which consisted of both Upper and Lower Canada, travelling by every known type of conveyance from caleche to canoe, and a good deal on foot. A government schooner would carry him to the ports and settlements on Lake Ontario, but the size of his diocese and the slow arduous means of travel available made frequent visits impossible, and several years would elapse between confirmation services in the early churches of Upper Canada.²⁴

THE CHANGING SCENE

The year 1812 saw several changes of significance which affected the community, church and country. On the local plane it was the year Jesse Ketchum bought his tannery in town. This is not an important fact in itself, but it marked the beginning of a broader interest in the urban scene that led to his later philanthropic work; the promotion of Sunday schools and churches of various denominations; his participation in politics, and in short, all the notable endeavours for which his name has become famous. To some extent he withdraws from the local scene at this point, although he kept his farm house on Yonge Street in addition to his town house; but his name is recalled repeatedly through the succeeding generations as St. John's people pause to consider just what relation he was to the lay-founder of the church.

A NEW RECTOR AT YORK

In Church of England matters it was the beginning of a new era. The Rev. Dr. John Stuart of Kingston, father of the incumbent at York had died in 1811 at the age of seventy-one. For many years he had served the church in Upper Canada unceasingly as Bishop's Official first under Bishop Charles Inglis of Nova Scotia, and later (from 1793) under Bishop Jacob Mountain of Quebec. Who was to succeed him?

At Cornwall there was a young Scottish clergyman, John Strachan, a graduate of the University of Aberdeen, who had come out originally to take charge of an academy under the patronage of the provincial government. He arrived to find the whole project evaporated into thin air after Governor Simcoe's departure, but he stayed, finding employment as a private tutor. At the same time he studied for the Church of England ministry under the guidance of the Rev. Dr. Stuart. He was ordained by the Bishop of Quebec in 1803 and stationed at Cornwall where he built a church and established his famous Cornwall Academy.²⁵

Strachan's admiration for the late Dr. Stuart was deep and sincere. 'The father of the Church in Upper Canada' he called him, and he longed to take over his charge at Kingston, and his role as Bishop's Official. However, there were many, notably Bishop Mountain, who felt that the post left vacant by Dr. Stuart's death should go to his son, George Okill Stuart, and that John Strachan should be offered the parish at York.

Dr. Strachan accepted the appointment with some reluctance, and only after a number of people, including Sir Isaac Brock, had pointed out the future importance of the parish and church in the capital. It seems a singular lack of perception viewed from this distance in time, but John Strachan was leaving a thriving church; his school was well established and widely known, and already among the students attending there were names to become famous in the future life of the province. Moreover, he was happily married²⁶ and very comfortably situated in his home at Cornwall. By comparison, the prospect of moving to York was not too inviting. The town as the capital might have a promising future, but it was at the time a settlement of several hundred inhabitants housed almost entirely in wooden dwellings, the whole under the glowering threat of war. However, he did accept, and so the people of York and our group at Seneca Ketchum's home said good-bye to the tall, reserved minister they had known for twelve years, and prepared to welcome the fiery, 'sturdy little rector from Cornwall.'²⁷

GATHERING WAR CLOUDS

The Rev. John Strachan, D.D. came to York in the late summer of 1812, and stepped at once into a scene of apprehension and military bustle right at the beginning of the war. There was no time for doubts or regrets, and for the next two or three years, with inexhaustible energy, he was in the thick of the local activities. His first sermon in St. James' before the assembled Legislature of the province dealt in detail with the grave situation.

Sir Isaac Brock, provisional Lieutenant-Governor²⁸ and commander of the forces, had seen the value of Strachan's indomitable character when he had urged him to come to York at this critical time. While General Brock combed the countryside for volunteers for the local militia to bolster the Imperial Forces, the Rector at St. James' was a tower of strength to the local citizenry.

Twice in 1813 the poorly fortified town was actually captured, and in all these troubled times, Strachan was a stirring figure, encouraging the people, organizing and leading the Loyal and Patriotic Society of Upper Canada for the relief of the wounded and support of widows and orphans; and facing the victorious American commander fearlessly to plead against the complete destruction of the town. When it was all over, a grateful government appointed him a member of the Executive Council of Upper Canada.

LOCAL MILITIAMEN

It is possible that the gatherings at Seneca Ketchum's saw little if anything of Dr. Strachan during the war years. As the late Professor A. H. Young of Trinity College wrote, 'During the next two or three years (from 1812) war work was more insistent in its demands than any other.'²⁹ Whatever services were held would be attended by a group somewhat depleted in numbers, for many families had men serving in the forces.

William Harrison was awarded a medal for services rendered at Queenston Heights.³⁰ Thomas Humberstone, as a Lieutenant in the Incorporated Militia, fought under General Brock at Queenston Heights, and is said to have helped carry the mortally wounded commander from the battlefield. Later Humberstone was captured while conveying a group of American prisoners by bateau from Beaver Dams to Kingston.³¹ Cornelius van Nostrand, grandson of Cornelius Sr., served throughout the war. As a boy of sixteen he was a private in Captain Samuel Ridout's Company of Col. Chewett's Regiment of Militia. Later he served in Cap-

tain Duncan Cameron's Company during the siege of York. He was captured, but allowed to go home on parole. He saw marine service for a time on the lake between Kingston and York, and later engaged in conveying stores from York to Penetanguishene.³² The Kendricks were to be found, as might be supposed, in their familiar nautical setting during the struggle.

WARTIME IN THE NEIGHBOURHOOD

The whole district was acutely conscious of the war. Food and supplies for the forces were brought from farms throughout the province, and no doubt the army bills, or credit notes, issued at the time were familiar currency in many homes. During the siege of York the wives and children of a number of notable families took refuge in homes of friends outside the town.

Yonge Street traffic was greatly increased as military equipment and supplies were pushed northward to the Upper Lakes. Since 1800 this northern route to Lake Simcoe had been greatly improved, but it was still very rough and followed the original survey, winding off course at every hill and hollow to take advantage of gradual slopes rather than steep inclines whenever possible. The great valley known later as Hogg's Hollow or York Mills presented a real problem. Just beyond the top of the south hill the road veered eastward descending into the valley (Donwoods Drive). Once on the flats below it turned north (Donino Avenue) crossed the Don River and proceeded up the slope to the northeast, the latter section of the road being called Old Yonge Street to this day.

This was the route used by the wagons and sleighs bearing equipment and supplies to the Upper Lakes, and many a 'convoy' no doubt paused at the wayside hostelry in the valley operated by the Valliere family³³ before attempting the ascent of the hill to the north.

This heavy traffic was still in full swing when peace was declared on March 1, 1815, for the strategic plan had been to

push the fortification of Penetanguishene and the Upper Lakes against the threat of further hostilities. All that winter stores from York had been sent by sleigh northward under Commissary General Cruikshank. From the van Nostrand Papers it is known that the troops, including nineteen-year-old Cornelius, were nearing Penetanguishene when the news of peace reached them.

If peace brought the suspension of military preparations, it meant also the end of the free-flow of army currency. Farms were run down for lack of manpower; stock and produce had been sold to the militia which needed, in fact demanded, everything available, and in town there was a surfeit of merchandise brought in from Montreal in anticipation of a continuing wartime economy. In short, the War of 1812 left its mark upon the capital and surrounding countryside, and the effect was felt for some time afterwards.

Notes on Chapter I

The Church that is in their house (Romans 16:5)

- 1 *Jesse Ketchum and His Times*, E. J. Hathaway, publ. 1927.
- 2 *From Strachan to Owen*, Wm. Perkins Bull, publ. 1937, p. 32.
- 3 *Loyalist—Memoirs of Some Early Settlers in U.C.*, U.E.L. mss. Dom. Archives, cited in *From Strachan to Owen*, Wm. Perkins Bull, p. 46.
- 4 *Memoirs of Mrs. Breakenridge*, daughter of Dr. W. W. Baldwin, quoted in William Canniff; *History of the Settlement of Upper Canada*, publ. 1869, pp. 530-1, and cited in *Toronto from Trading Post to Great City*, E. C. Guillet, publ. 1934, p. 11.
- 5 Drawn by Surveyor Alexander Aitken.
- 6 Roughly the route of Davenport Road to the point of intersection with Yonge Street.
- 7 *Upper Canada Gazette*, December 21, 1799.
- 8 *Toronto of Old*, H. H. Scadding, publ. 1873.
- 9 *Pioneer Life in the County of York*, E. C. Guillet, p. 80.
- 10 *Ibid.*, page 59.
- 11 *History of Toronto and County of York*, publ. 1885, Vol. 2, p. 191.
- 12 *Ibid.*, Vol 2, p. 188.
- 13 *Ibid.*, Vol. 1, p. 84.
- 14 Typed Genealogical Table on the Mercer family, given to the writer in 1940 by Arthur Mercer.
- 15 *History of Toronto and the County of York*, Vol. 2, p. 205; also *Pioneer Life in the County of York*, E. C. Guillet, p. 60.
- 16 Data on the van Nostrand family from article in *Saturday Night*, July 7, 1928 by Elsie (van Nostrand) Campbell; also information from Mrs. H. A. S. Molyneux and various items in the van Nostrand papers.
- 17 *Early Life in Upper Canada*, E. C. Guillet, publ. 1933 p. 428.
- 18 Rawdon Masonic Lodge, according to *Jesse Ketchum and His Times*, by E. J. Hathaway, and the *History of Freemasonry*, by J. R. Robertson.
- 19 Data on the Reverend George Okill Stuart from: *Jacob Mountain, First Lord Bishop of Quebec*, T. R. Millman, publ. 1947, p. 97; also, an article on Dr. Stuart by A. H. Young in *Papers and Records of the Ontario His-*

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- torical Society, Vol. XXIV, 1927; and *From Strachan to Owen*, Wm. Perkins Bull, publ. 1937.
- 20 *Papers and Records of the Ontario Historical Society*, Vol. XXIV, letter to the S.P.G.
- 21 *Toronto of Old*, Henry H. Scadding, publ. 1873.
- 22 Later the property of Nicholas Garland. Data on Seneca Ketchum drawn from *Jesse Ketchum and His Times*, by E. J. Hathaway; and a brochure, *A Resume of the Ancestry of Seneca Ketchum and His Brother, Jesse Ketchum II*, by Helen Ketchum, 1959.
- 23 Account Book of Seneca Ketchum 1807-1823 in The Ontario Archives.
- 24 *Jacob Mountain, First Lord Bishop of Quebec*, T. R. Millman, publ. 1947; also *The Old Church in the New Dominion*, C. W. Vernon, publ. 1929.
- 25 Biographical data on Bishop Strachan: from *Memoirs of the Right Rev. John Strachan*, by A. N. Bethune, publ. 1870; the two biographies by Dr. T. R. Millman on Bishops Mountain and Stewart in their references to John Strachan, *The Fighting Bishop*, Thomas B. Robertson, publ. 1926, and other data cited as source material.
- 26 John Strachan married the widow of Andrew McGill, Anne (Wood) McGill, in 1807.
- 27 *From Strachan to Owen*, Wm. Perkins Bull, p. 27.
- 28 Lieutenant Governor Francis Gore was on leave of absence in England.
- 29 Article in the *Canadian Churchman*, May 25, 1933, by A. H. Young, entitled "Bishop Strachan's Ordination 130 Years Ago."
- 30 *History of Toronto and County of York*, Vol. 2, p. 188.
- 31 *Ibid.*, Vol. 2, p. 191.
- 32 From copy of a Petition to the Honourable R. W. Scott, Secretary of State, Ottawa, for a Pension for Cornelius van Nostrand in recognition of his services in the War of 1812-14, made when he was elderly, blind and infirm, dated as occurring about the year 1875. Document in possession of Mrs. H. A. S. Molyneux. (N.B. The Captain Duncan Cameron mentioned is an early pioneer of that name. He is not the Lt-Col Duncan Cameron who came to Canada years later, and under whom Cornelius served as a Lieutenant at the time of the Rebellion of '37.)
- 33 The Vallieres were of French descent. They had come to York Mills from the French Royalist settlement at Oak Ridges, (from *History of Simcoe County*, A. F. Hunter, publ. 1909, pp. 21-2). There is a plot in the churchyard, and the name appears in later years in the parish records.



CHAPTER II

From Log House to Country Chapel

With the coming of peace and normal times, the spotlight again focuses on the group meeting at Seneca Ketchum's home. The attendance would be larger now as volunteer units disbanded and the men returned. Moreover, new settlers had been coming into the district since the turn of the century.

Seneca Ketchum appealed to Dr. Strachan to come occasionally to conduct services, and the minister at York agreed. It was not a new situation to him, for he had been tireless in visiting homes and settlements around Cornwall, and he was later to expand this type of missionary work throughout the entire Home District. At Mr. Ketchum's, however, the services were already an established practice of several years standing.

THE COMMUNITY TAKES A HAND

At this point the gatherings became more a community affair, and a schoolhouse was used as the meeting place for the services. The location of this school is not known. It is probable that it was on the first rise of land east of the Jolly Miller on a piece of land registered as having been purchased by Seneca Ketchum from Thomas Mercer for a school. The locale and the circumstances of his first visit to the schoolhouse made such a lasting impression on

Dr. Strachan that he was fond of recalling it many times throughout his long career. So familiar was the story to all who knew him that it was even retold in the sermon preached by Archdeacon Fuller on the Sunday after Strachan's death half a century later.¹

Here is the most complete account as it appeared in *The Church* years later when Dr. Strachan was the Bishop of Toronto:

'It was in the month of November (1815), and the day happened to be rainy and cold, and the roads, at the same time, bad. The appointment (to conduct a service at 3 o'clock) nevertheless was kept, but to his Lordship's great mortification, it was discovered that no preparation whatever had been made, nor was even the person who invited the Bishop in attendance.

'The schoolhouse, too, was in a ruinous state. It had no chimney, but merely a large hole in the roof through which the smoke might escape when there happened to be any fire, and the furniture consisted of a short school form, a table and a broken chair. The audience consisted of two persons, and the rain pelted on their heads through the roof. The service nevertheless was gone through and a sermon preached with the same care and solemnity as if hundreds had been present, and that in the most finished sacred edifice.

'The engagement was to give evening service on the first Sunday of every month at 3 o'clock. On the next visit the weather was but little better, and the days were shorter; but in other respects matters were in some degree more encouraging. The person who had suggested the service was present, and had brought with him a few friends, so that the congregation numbered seven or eight. He apologized for not coming on the former day, attributing his absence to the badness of the weather, adding that he had felt it doubtful whether attendance would even be given on the present day owing to the still unfavourable state of the weather.

'The Bishop replied that he never felt himself at liberty to break appointments for Divine Worship, and that if health and

strength permitted he should never be found absent on the afternoon of the first Sunday of the month whatever the weather might be. The consequence was that at the third monthly appointment the schoolhouse was nearly full, for the people began to say, if the clergyman could come eight miles, rain or shine, to hold Service, they might surely, and should, attend from a fourth of the distance. Arrangements were spoken of to have a fire, and to have the dilapidated roof repaired, and the result of all was that during the winter the congregation gradually increased, and on the return of fair weather in the Spring, the schoolhouse was found to be too small.

‘Instead of having no friends of the Church in the neighbourhood, as was frequently asserted, it was found that a majority belonged to her, or at least had a most favourable disposition towards her; even the attempt of the Methodists to damage this Service by fixing upon the same day and hour for themselves signally failed. Encouraged by finding their numbers so respectable, the members of the Church in this quarter determined upon building a small church.’²

This story of adverse beginnings and subsequent success was no doubt told to Dr. Strachan’s brother, James, who came to visit in 1819. He would be duly impressed, as indeed he was, with every facet of his brother’s career in the New World. No wonder he wrote: ‘My brother had by his exertions and encouragement among the people caused a chapel to be built about eight miles from York.’³

BUILDING PLANS AND PREPARATIONS

As the congregation grew in numbers the old schoolhouse became less and less suitable as a meeting place, and the prospect of building a church was foremost in the mind of everyone. Meetings were held to discuss it, and a written agreement was drawn up, dated March 16, 1816, and signed by ‘certain inhabitants of Yonge Street’ who bound themselves ‘to the payment of certain

sums of money in the said agreement mentioned, for the purpose of raising a fund . . .’ This document is apparently lost, but the wording of it is preserved in a later document, dated December 26, 1817, and signed by Seneca Ketchum, John Wilson and Joseph Shepard who had been appointed trustees ‘for the purpose of carrying into effect’ the building of the church.⁴

Joseph Shepard, then a man of fifty years, took a leading part in the planning sessions. He and his wife Catherine offered a parcel of land, 2¾ acres, part of Lot 11 fronting on Yonge Street (now Old Yonge Street) for the site of the proposed church and burying ground. It was an ideal location on high land just above the growing settlement in the valley. At least two mills had been in operation on the Don River at this point for some time with the usual result that other enterprises made their appearance—a pottery, tannery, blacksmith shop, perhaps a store, in short, there was a small village. The offer of so suitable a property was gratefully accepted, and the land changed hands for the token payment of five shillings.

The document of December 26, 1817, is the Indenture recording the sale of land. (Legal processes of land transactions were notoriously slow, and it is not unusual to find them dated after the event.) It specifies, too, that the building and land were to be used for ‘Divine Worship according to the rites, ceremonies and articles of the established Church of England, and for the burial of the dead.’ A further provision allows, at the discretion of the Trustees ‘as they may see fit and convenient’, the use of the building as ‘a place of worship by any regular preacher and congregation belonging to the Presbyterian form of worship as regulated by the established Church of Scotland.’⁴

CLEARING THE LAND

To men accustomed to banding together to clear land, the next step presented no problems. ‘Underbrushing’ came first—clearing the tangled bushes and shrubs to be burned; then the felling

of trees and lopping off the branches, the latter also to be burned. Then, perhaps after a period for drying the timbers, the men would gather again to select the best to be squared by the adze and hewing axe wielded in unerring hands. Other timbers may have gone to the nearest sawmill, and the remainder would be piled and burned. All this suggests a Herculean task, except that oxen played a key role. Yoked together in pairs with a long chain attached to the centre of the yoke, these patient creatures would haul the logs to some appointed spot as the work progressed. Sometimes the farmers would form two gangs with a foreman for each, and so the work would progress with added speed because of the competition. The land for the building of the first St. John's was no doubt cleared in this way.

SQUARED TIMBERS PRESERVED

One hundred and thirty-two years later, some of the squared timbers used in this first building were to find their way into the fabric of the enlarged second St. John's. They were incorporated into the narthex of the present building as ceiling beams, the marks of the adze clearly visible to this day. It is interesting to reflect that these timbers once grew in the primeval forest that was cleared for the building of the first St. John's Church.

THE GREAT DAY APPROACHES

With the ground prepared, materials and money accumulated, and the exact site of the building chosen, the next step was to set the date and arrange for the people and dignitaries to attend the laying of the corner-stone. A good deal of time had elapsed since the original agreement to build in March—it was now September—but it must be remembered that the majority of the congregation were farm families, and all such outside activities must wait upon the dictates of seed-time and harvest.

Dr. Strachan, with whom the Trustees would make the arrangements, was also leading a very active life, and becoming

increasingly involved in matters of Church, State and Education. Plans were going forward to use the funds remaining from his wartime Patriotic and Benevolent Fund for the building of York's first hospital. Two side galleries had been added in St. James' Church to increase the seating capacity, and the building itself was to be enlarged and a tower added in the next two years. The boys of the Home District Grammar School had just moved into new quarters, the famous 'Blue school' a title derived from the fact that Dr. Strachan had collected funds from prominent citizens for a much needed coat of paint on the building, and the colour chosen was blue, to match the church itself. In addition, the tireless minister had embarked in June on the first of many long missionary trips in the province, visiting Port Talbot and the Grand River settlement and reservation. However, none of these events was more important than the beginning of the second church in the Home District. Dr. Strachan consulted the Lieutenant-Governor and the date was set.

THE LAYING OF THE CORNER-STONE

The date chosen for the Laying of the Corner-stone was Tuesday, September 17, 1816.⁵ The day was overcast, and before the ceremony ended it rained, but in spite of this a large crowd gathered and seated themselves on boards and timbers collected around the site.

The corner-stone was laid by Lieutenant-Governor Gore, and the Rev. Dr. John Strachan 'in a manner exactly in keeping with the infantine state of the parish.' It is true that there was little scope for the traditional trowel and mortar routine. The account goes on to explain that 'a narrow cavity was dug and a bottle containing a medal and a half penny was deposited, and a rude unpolished stone placed upon the top.' The medal bore on one side the inscription:

'Francis Gore, Esquire
Lieutenant-Governour
1816'

and on the other:

‘Fifty-sixth
of
George Third’

The lone half penny coin seems to have had no other significance than that it was minted in the reign of George III.

The brief ceremony took place at what was to be the southeast corner of the building. Dr. Strachan read the prayers, and the people seating themselves once more he preached an appropriate sermon, which may have been shorter than usual, however, because the rain came down in torrents, and all but three people were forced to seek shelter.⁶

AN UNSEEN OBSERVER

Watching the proceedings from the window of his home nearby was an elderly man, Cornelius van Nostrand,⁷ ‘who was prevented from joining in the happy solemnities of the day by sickness which shortly afterwards terminated in his death. It is said he was assisted to the window of his chamber that he might witness before his dissolution the germ, as it were, of the sacred edifice, and then, though feeble and infirm, expressed his joy and gladness at the prospect of leaving behind him the means of grace in the form he loved best for his numerous family.’⁸ This incident was recalled by his grandson, Cornelius Jr. some twenty-seven years later, and so found its way into the long report of the laying of the corner-stone of the successor to this first church.

THE SECOND CHURCH IN THE HOME DISTRICT

The ‘happy solemnities of the day’ were a source of pride and satisfaction to everyone concerned. This was the beginning of the second Episcopal church in the Home District, an area later to be divided into many counties including York, Simcoe, Peel, Durham, Ontario and Dufferin. It was the first outpost or mission of St. James’ Church, and shared with the Friends’ Meeting House

near Newmarket the distinction of being the only places of worship on Yonge Street.⁸ The early years of the chapel were to be closely linked with the parish church at York in a manner unlike any other subsequent church in the area.

The Vice-Regal participation in the event would be a matter of pride to the congregation, despite the fact that not all of them were entirely in accord with the present holder of the office or his administration. Four years earlier, in 1811, the Hon. Francis Gore had returned to England on leave-of-absence, and hard on his heels followed a petition to the Prince Regent, rejoicing that he had been 'recalled' and complaining bitterly about the Governor and his Executive Council allocating government positions, land grants and money on the bases of biased patronage. The list of signatures is long, but scattered throughout are names familiar to the early days of St. John's, such as: Shepard, Montgomery, van Nostrand, Mercer, Willson, Harrison.⁹ Such evident and long-standing discontent led the Americans to believe that disloyalty was rampant in the colony; an impression dispelled by the War of 1812. These families, many of Loyalist stock were to show that loyalty to the Crown and submission to injustice were not necessarily synonymous.

Francis Gore did return to Upper Canada in 1815. There was little change in the regime, because there were those—notably Dr. Strachan—who could see no flaw in it just as it was. In any event, on this rainy day in September, 1816, political differences were forgotten in the triumph of launching the building of the 'Mission on Yonge Street.'

When it was over, the Governor, Dr. Strachan and the guests departed leaving the congregation rather damp, but far from disheartened. In the months that followed the sound of hammer and saw resounded in the neighbourhood as the walls of the chapel gradually rose to the plate and the roof went on.

CHURCH RAISING ANECDOTES

During one of the building bees, a hammer was mislaid to be found years later when the chapel was sold and moved away. Several times this hammer was exhibited at historical garden parties held in the 1930's. It is regrettable that it has been lost again, and no record remains of the identity of the family that loaned it to the display on each occasion.

Legend has it that one of the men who worked on the building of the church in 1816 was a carpenter by trade who also had a hand in the building of the Carson house in the valley.

A CREDIT TO ONE AND ALL

The whole undertaking was accomplished 'by the united liberality of the inhabitants of the neighbourhood (members of the Church with few exceptions), among them Mr. Seneca Ketchum and Mr. Joseph Shepard seem to have distinguished themselves from first to last . . .' Seneca Ketchum, it is reported, gave 'a portion of his means and most of his time', so we have a picture of this zealous layman constantly on the scene both working and overseeing the building operations. Joseph Shepard is also singled out as the donor of the land and a handsome subscription as well; but everyone is praised for wholehearted effort. 'Indeed, it would appear almost needless to particularize, for everyone evidently came forward with a willing mind and a liberal hand. Some gave money, some materials, others labour, and thus they succeeded in rearing amidst the then wild woods, a Christian temple, a house of prayer, in which . . . the weary have found rest, the weak, strength, the mourners, consolation, and souls have been fitted for the "holiest of all"'.⁶

HELP FROM THE TOWNSPEOPLE

There had been some delay in the Spring it is true, for quite simply, they had run out of money. A petition was presented to the Legislative Assembly, dated March 26, 1817,¹⁰ signed by

'sundry inhabitants on Yonge Street'. In it they pleaded for £100 Provincial Currency for paint and labour still needed to complete the church, which was at that time 'partly built'. They regretted having to apply for assistance, but claimed that in spite of 'uncommon exertions' on their own behalf, the need was still acute.

From this source and perhaps individual donations from various townspeople, the necessary money was found, and the recollection lingered for decades that 'the people in town assisted us.'²

THE FINISHED PRODUCT

The completed chapel was a frame building thirty feet by sixty feet, with 'the long line of the roof slightly curved downward by the weight of a short chimney built at the middle point for the accommodation of an iron stove within.'¹¹ The gable and door faced the road, a peculiar circumstance in that the altar and sanctuary were, as is customary, at this east end of the building, too. It may be that there was a partition forming a sort of narthex or vestibule with an entrance to the church at either end of the partition.

The account written by an observant visitor whose coming is reported in the next chapter will provide a graphic picture of the appearance of the whole scene, as well as the interior of the chapel. It is sufficient to say that these pioneers built a plain, substantial church that was destined to serve the community for more than a quarter of a century.

Notes on Chapter II

From Log House to Country Chapel

- 1 Archdeacon Fuller's sermon as quoted in *A Memoir of the Rt. Rev. John Strachan*, D.D., D.C.L., by A. N. Bethune, publ. 1870, p. 316.
- 2 *The Church*, September 6, 1843, Vol. 5.
- 3 *A Visit to Upper Canada in 1819*, by James Strachan, publ. 1820, p. 141.
- 4 Indenture dated Dec. 26, 1817, in the St. John's archives.
- 5 *Strachan Letter Book*, 1812-1843, letter dated Aug. 4, 1817, p. 167.
- 6 Details of the laying of the corner-stone in an account of a later service for the second St. John's in *The Church* June 9, 1843, Vol. 6-7.
- 7 Cornelius van Nostrand Sr. died May 24, 1817. He had been a Vestryman of St. George's Church, Hampstead, Long Island for twenty years (1765-1785).
- 8 *Statistical Account of Upper Canada*, publ. 1822, by Robert Gourlay, as quoted in *The History of Toronto and York County*, Vol. 1, pp. 20-21, publ. 1885; also *Pioneer Life in the County of York*, E. C. Guillet, publ. 1946, p. 155.
9. Petition and names signed are reprinted in *Landmarks of Toronto*, John Ross Robertson, Vol. iii, p. 1030.
- 10 *Ontario Archives Report* for 1912, p. 396, a petition to the Assembly for £100.
- 11 Description of new church in *Landmarks of Toronto*, also corroborated in reminiscences recorded at the Jubilee celebrations in 1893 in a column in the *Globe*, October 14, 1893, entitled 'From a Woman's Standpoint' by 'Sama'.



CHAPTER III

Early Years of the First St. John's Church

The opening date of the new chapel is not known, but by August 4, 1817, Dr. Strachan was able to report that the building was now complete, and that he had 'promised to perform Divine Service once a month in the afternoon until a clergyman is allowed the people.' Some idea of the vitality of the new congregation is contained in the same letter, for he continues, "When I preach the congregation is numerous. Upwards of eighty persons have been baptised, the greater number adults."¹

There were ups and downs in the attendance record, and three months later Dr. Strachan in a whimsical letter to a friend commented: 'A church has been built on Yonge Street where I preach once a month to their great annoyance.'² It is often forgotten that John Strachan in his younger days had a hearty sense of humour. It became less apparent with the passing years when the increasing importance of his position in Church and State brought out the stern, austere characteristics for which he is best known.

Whatever the congregation, large or small, that would be assembled to meet him, the routine was unalterable. 'Well do I remember as a youth,' said the Venerable William McMurray

in his address to the Jubilee Meeting of the Diocese in 1889, 'his notices given every fourth Sunday in the Parish Church: "There will be no service this afternoon as I am going to Mr. Ketcham's (sic)".'

HOSPITALITY FOR THE DIVINITY STUDENTS

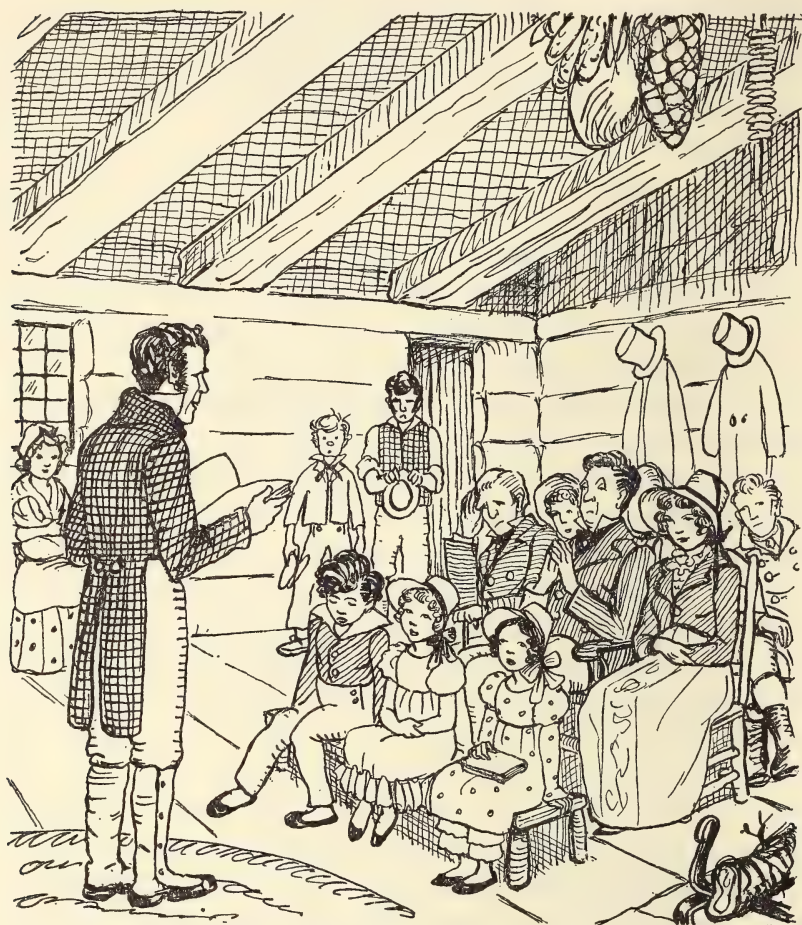
On intervening Sundays, one of the students then studying for Holy Orders under Dr. Strachan's direction was sent out to the mission. As Dr. Scadding suggests, 'Frequently, no doubt, its walls echoed with prenticed attempts at pulpit oratory.'⁴ One of the students who recalled the circumstances from personal experience was A. N. Bethune (later Bishop) who says they were provided with a printed sermon to be read, and that so much were their efforts appreciated, that the parishioners provided a sleigh or cart to take them to and from town.

They were usually invited to dinner at one of the farm homes. Among those who frequently provided this hospitality was 'a person of considerable reading and somewhat democratic ideas, who bore in the neighbourhood the designation of "gentleman Wilson".'⁵

SENECA KETCHUM STANDING BY

Ready to take over in any emergency when bad weather prevented the arrival of the student was the faithful Seneca Ketchum. By 1819, however, he felt that the church was now well-established, and so turned his energies farther afield. Leaving home before sunrise every Sunday morning, he would travel many miles, conducting services in private homes in Thornhill, Markham and other centres, returning home on Monday.

For ten years he continued this strenuous routine, and then as congregations became established and churches were built as a result of his efforts, Seneca and his wife sold their farm at Bedford Park and moved to Mono Township where, as early as 1823 he had bought two hundred acres of land. There at the age



RUTH M. COLLINS

Seneca Ketchum Preaching in his Log House

of fifty-eight, he began all over again to blaze a trail of new congregations and churches. Six churches and two rectories in and around Orangeville district are lasting memorials to his pioneer work.⁶

The Rev. Adam Elliot, a travelling missionary in the area, praised Ketchum's work and wrote of his great interest in people young and old to whom he distributed the best books available. Indeed, one of his Sunday school pupils recalled that 'people looked to him for everything, even fresh meat, which was a luxury of those days.'⁷ The Rev. F. L. Osler was acquainted with him, too, and described him in 1839 as 'an eccentric old gentleman, strongly attached to the church.'⁸

Seneca Ketchum died in 1850 at the home of his niece and her husband, the Rev. James Harris, a Presbyterian minister. When Jesse Ketchum, with his second wife and young family had moved to Buffalo, his daughter Fidelia had come into possession of the old home on the hilltop south of Lawrence Park, and it was here that Seneca died at the age of seventy-eight.⁹ He was buried in the Mercer plot in St. John's churchyard.

NEWS OF A ROYAL TRAGEDY

During these early years the *Upper Canada Gazette* had numerous readers beyond the town limits, and matters of more than local interest were known to the congregation of the new chapel. On January 16, 1818, the *Gazette* brought out a full-page supplement with black border copied from the *London Gazette* (several weeks after the event, of course) mourning the untimely death of the Princess Charlotte, only child of George, the Prince Regent, who had died with the birth of her first child.¹⁰

'Throughout the whole of the widely extended dominions over which it was fondly hoped her mild sceptre would one day shed happiness and glory, the sorrow and grief will be most poignant.'

This would be a matter of grave comment at the service on the

following Sunday, and it would be interesting to know the thoughts of the parishioners as they prayed for the Royal Family. George III had been mentally deranged off and on for years. The Prince Regent (later George IV) reigning in his stead was the only one of several sons to have had a legitimate heir. Now the princess and her child were dead.¹¹

FOLIO BIBLE AND PRAYER BOOK

Within a few years of this sad event, the mission chapel was to receive a handsome gift from the Honourable William Dummer Powell, Chief Justice of Upper Canada—two large volumes, a Bible and a Prayer Book. The Bible was printed in 1815, the Prayer Book, in 1819, both of them in the reign of George III.

These books were used for many years in the church, possibly until 1843, necessary revisions in the state prayers apparently being made from memory during the reign of William IV. However, there is one faintly pencilled notation in the margin of the Prayer Book, where someone, probably Charles Mathews, has written 'Our Lady Victoria.' Here then, was the daughter of the Duke and Duchess of Kent, born May 24, 1819, now the young monarch and destined to reign over those 'widely extended dominions' for sixty-four years. The death of her cousin, the Princess Charlotte had changed the whole lineage of the Monarchy.

A STRANGER IN THE CONGREGATION

In 1819 John Strachan entertained in his new-built house in York a welcome guest—his brother, James, a successful bookseller from Edinburgh. James was duly impressed by his brother's career, his home, his charming wife and family, and the evidence on all sides of bustle and progress in the little town. When he returned home he wrote a small book entitled 'A Visit to Upper Canada in 1819', and in it is an account of a Sunday afternoon service at the chapel on Yonge Street. James Strachan accom-

panied his brother on this occasion and was, as he wrote, 'highly gratified.'¹²

'The chapel is built in the thick of the woods; the ground on which it stands, and a small space for a burial-ground, having been cleared on purpose. This gives a most picturesque and, as it struck me, a solemn appearance to the scene. The church is too low for its length, but it is very comfortably fitted up. The dimensions are 60 feet by 30; the pews are very decent, and what was much better, they were filled with an attentive congregation. As you see very few inhabitants on your way out, I could not conceive where all the people came from; and it was pleasing to hear the voice of prayer and thanksgiving rising up from the wilderness, I hope in sweet memorial, before the Lord. The people were clean and neatly dressed, and interested in the service.

'After the sermon, the clergyman descended from the pulpit and went to a small altar erected behind it in the east end of the church. He then directed that those desirous of being baptised should approach. Never was I more astonished than to see five grown-up persons, the youngest upwards of twenty, and the eldest perhaps forty, proceed to the altar. In Scotland, I had never seen a grown-up person baptised, except once, by the Anabaptists; for it is the universal practice to baptise children as soon after they are born as possible. The solemnity before me was new, but highly interesting: the calm and dignified seriousness with which the clergyman addressed the persons to be baptised, the lively appeal made to their witnesses and the congregation, and the sweetness of our Saviour's invitation, and the encouragement and hope which he felt of their performing sincerely the vows they were taking, from their coming voluntarily forward, affected me even to tears.

'Two of the candidates were dissolved in tears; and the countenance of the eldest, a man of rather a stern appearance, seemed for a moment convulsed by repressing his feelings. The congre-

gation was fixed in attention, and seemed scarcely to breathe. And when they were taken one by one, and the water poured upon them followed by the sign of the cross, accompanied by the solemn and interesting words "We receive this person into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant until life's end", there was not a soul present that did not sincerely cry, Amen. The excitement was too great to have continued much longer; but our blessed religion never appeared to me before so beautiful and interesting.

'On our return home, I enquired of my brother whether such occurrences frequently happened. "Since the building of this church, I have baptised nearly four hundred persons, half of them grown-up, sometimes fifteen or sixteen together".¹²

THE FIRST SUNDAY SCHOOL

The earliest record of a Sunday School at the church comes to us in a report in the *Christian Recorder* of July, 1819:

'A meeting of the two Sunday Schools established in York and one attached to the chapel lately built on Young (sic) Street, took place in the District School on the 20th of June, immediately after morning service for the purpose of ascertaining the progress which the children had made, and of distributing prizes to the most deserving.'¹³

The scholars, more than one hundred and sixty of them, were from St. James', the Methodist Sunday School and our own, and a very creditable showing the boys and girls from St. John's made. After a service in St. James' most of the congregation and the scholars made their way to the district school where the examination was held. The children from the country chapel were the first to be called upon, and all forty-four of them comprising

one class of girls, another of boys, 'repeated their catechism uncommonly well, and many of them appeared to understand what they were saying (!); some could repeat large portions of Scripture with a directness highly pleasing.' Their progress was considered a great credit to their teachers, and 'a present of books was made to the school to be distributed under the direction of their masters, and Sir Peregrine Maitland gave them with his own hand,' Then came the Methodist scholars, and finally those of St. James' (about eighty of them).

Thus began a custom that was to continue for some time. Every quarter the children from the three Sunday Schools were assembled at York for a day of examination and prize giving, and Dr. Strachan was highly gratified to have the approval and active participation of the Lieutenant-Governor and his lady. In fact on the first occasion this official patronage proved almost too exciting. 'His Excellency, the Lieutenant-Governor, consented to give the prizes of diligence, good conduct and punctual attendance to the boys. It was intended that Lady Sarah Maitland, who was also present, would distribute prizes to the girls, but this was omitted owing to the vast concourse of people which made us forget some of our arrangements.'¹³

POMP AND CIRCUMSTANCE

Sir Peregrine and Lady Sarah brought a good deal of colour to official and social functions in York, although like their predecessors, they were not universally admired. The Lieutenant-Governor was a soldier and veteran of Waterloo, a handsome and commanding figure. Lady Sarah was the daughter of the Duke of Richmond, the ill-fated Governor-General of Canada who died as the result of a fox-bite while on tour of Lower and Upper Canada later in this very same year (1819).

Whether or not the Maitlands were generally popular, it was undeniable that the aura of romance surrounding their marriage made them at least interesting to admirers and critics alike. They

had met at the ball given by the Duke and Duchess of Richmond in Brussels on the eve of Waterloo, a brilliant social event cut short by the battle, and later to be immortalized by Lord Byron. They had married in spite of parental objection, and the Duke of Wellington interceded on their behalf to restore harmony in the family. Now they were in Upper Canada for a lengthy tenure of office (1818-1828) lending a certain haughty grace to the social and political scene.¹⁴ Dr. Strachan reported that in matters such as the gathering of the Sunday Schools they 'interested themselves exceedingly.'

Addressing the assembled parents and pupils on this occasion, Dr. Strachan explained that the Sunday School at St. James' had been organized less than two months. It had been considered for some time, but lack of space in the church was the drawback. It seemed unwise to start a Sunday School until it could be coupled with regular church attendance. Now the Parish Church had been enlarged (to 66 feet by 60, whereas it had formerly been only slightly larger than the mission outpost on Yonge Street).

St. James Church in York was to become almost as familiar to the young people of St. John's as their own chapel in the country because they were there several times a year. It was larger, the congregation more numerous, and the interior appointments somewhat more impressive. The Governor's large square pew occupied a prominent place, the pulpit, reading desk and clerk's desk were combined in a tall three-decker affair surmounted by a sounding board. Above the altar was a window in three sections given by the former Governor, the Hon. Francis Gore, and around three sides of the building there was a gallery. However, there was no organ, and the singing was said to have been indifferent.¹⁵

CONFIRMATION SERVICE

In 1820 the aging Bishop of Quebec made his last visitation to the capital for a gathering of clergymen (nineteen strong in

Upper Canada now, of whom sixteen were present) and for a confirmation service. More than one hundred young persons were presented to the Bishop, and no doubt quite a number of them were from the country chapel. It is pleasant to reflect that the impact of the ancient rite would not be marred for them by the distraction of strange surroundings.

DR. STRACHAN GOES TO ENGLAND

For several years (1816-1824) the affairs of the country mission were carried on under the ministrations of Dr. Strachan and the Divinity students. A change came in 1824 when the Rector at York realized a long-standing dream of making a trip to England. Many factors had delayed the journey, chiefly his growing responsibilities in Upper Canada. He left his parish in the hands of a young clergyman, the son of an old Edinburgh friend. His biographer, A. N. Bethune, glosses over what must have been a troubled time, for this arrangement ended abruptly soon after his departure, and the Bishop of Quebec made provision for a replacement without delay.

Just what happened at St. John's at this period one can only surmise. The church at York was soon supplied with a clergyman, the Rev. George Archbold,¹⁶ who would conduct the afternoon service at St. John's each month, and there were no doubt students available for other services. Five years later the Rev. George Archbold returned to York as visiting missionary (a post he had been given when Charles James Stewart became Bishop of Quebec), and wrote of assisting Dr. Strachan at services in York, and also of visiting Young (sic) Street, Mimico and Markham.¹⁷

In 1826 John Strachan was again in England, this time to discuss a Royal Charter for a University, and the matter of the contentious clergy reserves. The Rev. Dr. Charles James Stewart was also in England, to be consecrated as the second Bishop of Quebec, Bishop Mountain having died in 1825. It had been hoped that the Imperial Government would see fit to divide the

huge diocese and appoint Archdeacon George J. Mountain Bishop of Quebec to succeed his father, and Dr. Stewart, Bishop of Upper Canada; but the authorities thought the added expense unjustified and so Dr. Stewart returned from London as Bishop of Quebec. His diocese was undiminished in size, but Upper Canada was soon divided into two archdeaconries.

Dr. Strachan returned with the coveted Royal Charter, although the building of the University was to be many years delayed. In 1827 the creation of the two archdeaconries, York and Kingston, resulted in his becoming Archdeacon of York. The Rev. George Okill Stuart, who had been Archdeacon of Upper Canada (or York) since 1821, now became Archdeacon of Kingston.

THE REVEREND ALLAN MACAULAY,
FIRST MISSIONARY-IN-CHARGE

To assist the new Archdeacon of York in some of his parish duties, Bishop Stewart ordained to the diaconate on October 28, 1827, Allan Macaulay, a young student who had been studying under Dr. Strachan. In a letter to the Secretary of the S.P.G. Bishop Stewart explains:

‘He is to be stationed at York, Upper Canada, where during the week he is to act as assistant to Dr. Strachan, and sometimes also to take the Archdeacon’s place on Sunday when visitation or other duties may require his presence in other parts of his Archdeaconry.

‘But my principal reason for placing Mr. Macaulay at York was in order that divine service might be performed regularly at two places, viz. Yonge Street and Etobicoke near York, where good congregations have been accustomed to assemble whenever they have been visited by a clergyman. At the former place there is a commodious church. For the assistance thus to be rendered to the Archdeacon by the Rev. A. Macaulay, the latter to receive £50 sterling, and in order that his salary as a deacon may be made

up, I beg to recommend that the Society allow him £50 sterling during the year of his novitiate, as their missionary to the inhabitants of Yonge Street and Etobicoke.¹⁸

The Rev. Allan Macaulay was the youngest son of James Macaulay, M.D., the Scottish army surgeon who had come to Upper Canada with the Simcoes, and held key positions on the early hospital and medical boards in the town. The family home, where Allan, his sisters and his elder brothers grew up, was situated on the site of Holy Trinity Church. His mother was Elizabeth Hayter, and their home 'Teraulay Cottage' derived its name from a contraction of the two names. To this day such street names in downtown Toronto as Elizabeth, James, Louisa, Teraulay and Macaulay, recall the family's early connection with the city.¹⁹

The Macaulay sons had been educated at Dr. Strachan's schools at Cornwall and York. In 1819, Allan's name appeared among the scholars of the Blue School called upon to display their prowess in public speaking at the annual examinations.

After his ordination in 1827, the young clergyman began his parish work, visiting St. John's and the congregation at Etobicoke on alternate Sundays, and serving at the church in town as well. He took part in the Consecration of St. James' Church on September 2, 1828, an impressive service conducted by the Bishop of Quebec with Dr. Strachan as Archdeacon of York and Rector of St. James', and also the Rev. Dr. Thomas Phillips, Headmaster of the District Grammar School assisting. Sir Peregrine Maitland attended, and this was one of his final official appearances before his departure from Upper Canada to be succeeded by Sir John Colborne.

A SUNDAY MORNING AT ST. JOHN'S IN 1829

The Rev. Allan Macaulay served St. John's for about two years despite recurring illness that resulted in his death. He was never priested, and died in 1830 at the age of twenty-six. Whatever

the malady, he seems to have been in failing health for some time. We catch a glimpse of him appearing *after* the service at St. John's on April 24, 1829, when Mary Sophia Gapper writes of a group coming down from Thornhill to St. John's.

'We set out at nine for the church seven miles down, in the hope that the Sacrament would be administered there today. Fanny and Richard on horseback, Mr. O'Brien and as many of us as could bear the jolting . . . in the wagon. It was a fine clear day, but cold. . . . We were disappointed in our principal object, but joined in the service very favourably performed by a rather bustling little man, a stranger. Coming out of church we met our usual clergyman whom, from his having been ill, we did not expect.'

Afterwards, those in the wagon hurried back to the home of the Parsons family in Thornhill, expecting the missionary to come for a service there, 'but when Richard and Fanny came up [on horseback] we found that they had advised the young man not to come on as he was very ill, and had no chance of meeting any congregation but ourselves.'²⁰

ST. JOHN'S CHURCH IS CONSECRATED

Two months later, on June 17, 1829, the consecration of the country chapel took place, and at the same time a confirmation service was held, which may have been the first ever conducted in St. John's.

From the pen of Archdeacon George J. Mountain (later Bishop) we have a delightful account of the occasion contained in what appears to be a letter to his wife. Referring first to a confirmation at York on June 16, at which he preached, Dr. Mountain continues:

'The next day (Tuesday, June 17, 1829) there was a confirmation at the church on the road called Yonge Street, seven miles from York, and the church was consecrated at the same time. Lady Colborne, her sister and the children went with

us, and we filled two carriages; the private tutor and one of the sons going on horseback.

'The horsemen being a little before us went to the house of a farmer who is a most zealous churchman, and a great promoter of school and other good works, but a strange kind of man. When the conversation turned upon religious subjects, Mr.— (the private tutor) asked him if he had heard the Archdeacon's sermon on Sunday (meaning mine). "Why," said the farmer, "I thought you were the Archdeacon." Mr.— explained to him that he had no such pretensions to be so regarded (the gentleman referred to is now a bishop). "Well," said he, "you are some piece of the Bishop's furniture."

'We robed ourselves in a shed which stood in the churchyard, there being no vestry-room, and proceeded to the solemnity of the consecration, a service in which I had never taken part before. It is extremely impressive, and we had Archdeacon Strachan and two other clergymen with us in their surplices.

'The sermon was again allotted to me, after which twenty-six persons were confirmed.

'Upon the whole, this is a residence in which I should delight to live and let my children run loose, and in the neighbourhood of which we might enjoy many agreeable walks and promenades "*en voiture ou a cheval*".'²¹

The oblique references to the farmer and two unidentified clergymen is interesting. It is not difficult to recognize Seneca Ketchum in the first instance; and one of the clergymen was undoubtedly the Rev. Allan Macaulay. Thus the country chapel became officially St. John's Church, in a service that boasted an assembly of the ecclesiastical hierarchy equal to that of the Consecration of St. James' itself.

GUESTS AT GOVERNMENT HOUSE

Archdeacon Mountain, son of the first Bishop of Quebec, had accompanied Bishop Stewart on this trip to Upper Canada as his

examining chaplain. There had been an ordination at St. James' on the previous Sunday, a confirmation service the next day, and finally the consecration at St. John's. It was on this trip that the Bishop and the Archdeacon of Quebec first met Sir John Colborne, and indeed, stayed at Government House.

Bishop Stewart's visits to York were becoming more frequent, and it soon became necessary for him to acquire a residence in town, for he resolved to spend a part of each year here. He rented a house on John Street belonging to George Ridout, and for the next few years he was a familiar figure in the church life of the area.²²

Charles James Stewart was the younger son of the Earl of Galloway, a Fellow of All Souls, Oxford, a man of wealth and privileged position, yet he chose to devote his life and fortune to the service of the Church in Upper and Lower Canada. In his early years as a missionary in the Eastern Townships of Quebec he lived a most frugal and Spartan existence, and later drove himself relentlessly in the service of the Church as S.P.G. traveling missionary throughout Upper and Lower Canada. As Bishop he was not renowned for his pulpit presence or his oratory, but for a gentle humility and deep devotion that left a lasting mark upon his clergy and people. Quite literally, he wore himself out in the arduous work of ministering to his enormous diocese.

Notes on Chapter III

Early Years of the First St. John's Church

- 1 *Strachan Letter Book, 1812-1834*, p. 167. Letter dated, York, Upper Canada, August 4, 1817.
- 2 *Strachan Letter Book, 1812-1834*. Letter dated November 10, 1817.
- 3 Address of Archdeacon Wm. McMurray to the Jubilee Meeting held in Toronto on Thursday, November 21, 1889, as recalled by Canon Osler in his account in the Churchwardens' Book.
- 4 *Toronto of Old*, Henry Scadding, publ. 1878.
- 5 *A Memoir of the Rt. Rev. John Strachan, D.D.*, by A. N. Bethune, publ. 1870, p. 84.
- 6 *Jesse Ketchum and his Times*, E. J. Hathaway, publ. 1929.
- 7 *From Strachan to Owen*, by Wm. Perkins Bull, publ. 1937, p. 151; also, St. Mark's Church Centennial Booklet, 1837-1937.
- 8 *From Strachan to Owen*, Wm. Perkins Bull, publ. 1937, p. 179.
- 9 *Jesse Ketchum and His Times*, E. J. Hathaway. publ. 1929.
- 10 *Upper Canada Gazette*, January 16, 1818.
- 11 The Princess Charlotte had married Prince Leopold (afterwards King of the Belgians) in 1816. In later years he was the Uncle Leopold whose advice the young Queen Victoria so often sought.
- 12 *A Visit to Upper Canada in 1819*, James Strachan, publ. in Edinburgh, 1820, p. 141-3.
- 13 *Christian Recorder*, published at York by the U.C. Gazette 1819-21. Vol. 1, p. 180.
- 14 *Untold Tales of Old Quebec*, E. C. Woodley, publ. 1949, pages 185-6; also *History of Toronto and York County*, publ. 1885, Vol. 1, p. 238.
- 15 Description of St. James' from *A Guide to St. James'* by Elliot Grasett Strathy, publ. 1932, p. 7; also *A Memoir of Bishop Strachan D.D., LL.D.*, publ. 1870, p. 84.
- 16 *Jacob Mountain, First Lord Bishop of Quebec*, by Thomas R. Millman, publ. 1947, p. 230.
- 17 *S.P.G. Proceeding for 1829*, publ. 1830, p. 226.

- 18 Letter from Bishop Stewart is from Diocese of Toronto archives, Canon Allen's Notes, Vol. 31, 'Deanery of West York, Events I', p. 11.
- 19 Biographical data on the Rev. Allan Macaulay and family: Correspondence from the S.P.G. in London, England, cites; *S.P.G. Proceedings for 1828*, p. 189, ditto for 1829, p. 226, ditto for 1830, pp. 106-7. (all published the year after date noted. *Sketches of Celebrated Canadians*, Henry J. Morgan, publ. 1862, p. 468: *The Town of York, 1793-1815*, edited by Edith G. Firth, publ. 1962, p. 16: *Toronto's 100 Years*, Jesse E. Middleton, publ. 1934, p. 20: *No Mean City*, Eric Arthur, publ. 1964, p. 84; *Toronto of Old*, Henry Scadding, publ. 1873: *The Life of the Rt. Rev. the Hon. Charles James Stewart*, Thomas R. Millman, publ. 1953.
- 20 Journal of Mary Sophia Gapper (O'Brien), typescript and original in the Ontario Archives, Journal #4, April 26, 1829.
- 21 *A memoir of G. J. Mountain, Late Bishop of Quebec*, by A. W. Mountain, publ. 1866, p. 123.
- 22 *The Life of the Rt. Rev. the Hon. Charles James Stewart, Second Bishop of Quebec*, by T. R. Millman, publ. 1953, p. 81.



CHAPTER IV

The Reverend Charles Stephens Mathews, M.A. of Upper Canada College

In the late Fall of 1829 a group of clergymen came out from England to form the staff of the new 'Minor College', a title adopted briefly and suggesting that it was the first step toward the long sought, but still not quite necessary, University. Archdeacon Strachan had bowed to the opinion of Sir John Colborne in this matter, agreeing that there was even greater need for more facilities on the grammar school level.

Sir John, who had arrived just the year before to take up his post as Lieutenant-Governor, had come literally straight from restoring Elizabeth College, Guernsey, and was thus well equipped and eager to establish the new school, soon to be known as Upper Canada College, along similar lines.¹

Through the offices of the Vice Chancellor of Oxford University a notice was inserted in the newspapers of Oxford and Cambridge advertising for a headmaster, two classical masters and a mathematical master. Each master was to be provided with a house and permitted to take scholars as boarders, and the

principal's and each master's salary would be £600 and £300 respectively.

One of the men selected in this way for the post of First Classical Master was the Reverend Charles Stephens Mathews. He arrived in company with the Rev. Charles Dade, the Rev. William Bolton (son of the Chief Justice of Upper Canada, and now an Oxford graduate) and the Rev. Dr. Joseph H. Harris, D.D., who was to be Headmaster of the new College.²

'THE PROFESSORS OF YORK COLLEGE'

Whether they had anticipated it or not, the group soon found themselves under the influence of the indomitable Archdeacon. To Dr. Strachan their arrival in York was a perfect windfall of clerical help, and very soon he had laid claim to their every free moment. Sundays and holidays would find them pushing out into the country, often on horseback, riding fifty miles or more to hold services in the surrounding settlements. The Rev. Isaac Fidler who arrived in 1832 to take over, for a brief period, the new church at Thornhill, mentions their splendid work,³ and the Bishop paid tribute to their efforts in his report for 1830 to the Society for the Propagation of the Gospel.⁴ He mentions specifically their officiating at services every Sunday at the church on Yonge Street, and in Vaughan (Trinity Church, Thornhill, built in 1829-30).

MR. MATHEWS APPOINTED TO ST. JOHN'S

Before long St. John's became the Rev. Charles Mathews' special concern, for Dr. Strachan placed him in charge of the mission sometime in 1830 or '31. For the next ten years he continued in the dual role of non-resident missionary and classical master at the college, his work a source of great appreciation in both spheres. He was well-liked by the scholars for his whimsical humour, and the interest he took in their school life and dramatic efforts; and greatly respected and admired by the congregation

at St. John's. Susannah Marsh, wife of William Marsh whose land adjoined the church property, wrote to her sister-in-law in England in 1832. 'I much fear that you have not one such minister in a thousand of your established churches as we have here in ours.'⁵

A CAMBRIDGE SCHOLAR

Charles Stephens Mathews was the fourth son of the Rev. William Mathews, Vicar of Chaddesley Corbett, Worcestershire. He was baptised on October 25, 1800, and received his early education at Christ's Hospital, the famous Bluecoat School in London, which he entered as a small boy of seven years, two years after his father's death.

From this early age to his nineteenth year he grew up in the distinctive surroundings of this famous school of Tudor origin. One can imagine him clothed in the unusual uniform of the school, the dark blue cassock buttoned down the front with a ceinture around the waist, and the bright orange stockings.

In 1820 he matriculated to Cambridge University, Pembroke Hall, to which he was admitted as a 'sizar', a fact that suggests a need for some financial assistance at the time. The rôle of sizar, which entailed serving the Fellow's Table, no doubt provided the necessary means.

He won the Tyrwhitt Hebrew Scholarship in 1824, and received his Bachelor of Arts degree in 1825, his M.A. in 1828. He was ordained a deacon in 1825, priest on June 18, 1826.

On September 21, 1829, shortly before his departure for Upper Canada, he was the preacher at the Annual Commemoration of Christ's Hospital, his old school. In his sermon on that occasion he mentioned that he was going to an educational post in Upper Canada.⁶ What he did not say, or indeed know, was that he was going to a clerical post as well, in a country church near York.

This unforeseeable turn of events brought to St. John's a



RUTH M. COLLINS

Arrival of the Reverend Charles Mathews at the Old Church

clergyman of considerable scholarship and culture, in addition to his natural charm and personality. It is said that his family were close friends of the family of Lord Byron, and that Mr. Mathews owned a very fine volume of the poet's complete works, given to him by Lady Augusta Leigh, Byron's sister. Dr. Scadding tells us that Mr. Mathews always pronounced the name of Byron as 'Birron', which it was said the poet himself at one time preferred. Mr. Mathews apparently had some amusing preferences of his own, for in the old records of St. John's, he always spelled the name of the Apostle with one 't' like his own.⁷

The picture of Charles Mathews in the church archives is from a painting of later years. However, from the pen of Canon Scadding we have a graphic description of him as he appeared to his students, and to the congregation at York Mills. 'Finely cut Graecian features, dark sallow complexion, and an abundance of raven black hair were faithful indications of mind and temperament in the case of the accomplished scholar whose memory we have endeavoured to recall.'

STUDENT AND BROTHER CLERGYMAN

Henry Scadding, to whom all Ontario historians are indebted for the legacy of data and description he has left of the early days in the area, was the son of John Scadding, manager of the Simcoe estate in England. The father came and departed with the Simcoes, returning later (1824) to settle his family in York. It is their house, moved from its original site on the banks of the Don River, that is seen by countless citizens and visitors each year in the Canadian National Exhibition grounds.

Henry, one of the younger sons, was born in Devonshire in 1813. He was educated in the York Grammar School and was the first Head Boy of the new Upper Canada College. He knew Charles Mathews literally from the time of his arrival in York, and after three years under his tutelage, Scadding went to Cambridge, returning to Canada in 1837. He was ordained, and

became himself a Classical Master at his old college.⁸

Years hence he was to be widely known as the first Rector of Holy Trinity Church (1847), and a noted historian; but in the later years of Mr. Mathews' incumbency at St. John's, he was very often to be seen in the pulpit of the country church.

YORK MILLS IN THE EARLY 'THIRTIES'

There are very few records in the St. John's archives of church affairs during the first years of the third decade. It may be that vital statistics and some reports were still taken back to town each Sunday by Mr. Mathews, and were subsequently lost in the fires that destroyed so much of the archives at St. James'. However, other sources tell us something of life in the area.

Two other churches were built during this era. A small group of Baptists, meeting first in the home of Mrs. Her(r)on, had by about 1832 erected a chapel on the concession road now known as York Mills Road. It was destined to continue for more than a century with a number of well-known names in the area associated with it: Her(r)on, Bathgate, Gooderham, Bond, Duncan and Sylvester⁹ among them. The burying ground remains to this day, but the frame church was dismantled in 1949. At the time, St. John's, with the approval of the Baptist Church Board, obtained some of the squared timbers, and these, together with those from the first St. John's, may be seen as ceiling beams in the narthex of the present enlarged second church.¹⁰

Susannah Marsh in her letters to England spoke gratefully of the existence of two places of worship in the neighbourhood, and in 1836, at the time of her death, her husband wrote that a short walk from their home¹¹ (on the slope below the present York Ridge Road) a new Presbyterian Church was then being built. This was the Scottish church so closely associated with the name and munificence of James Hogg, the miller who bought the Heron Mill, and after whom the valley became known as Hogg's Hollow.

This church stood originally in the vicinity of Ivor Road and Donino Avenue, but was moved in 1860 to a site halfway up the slope on the west side of Yonge Street opposite Mill Street.¹² Above this plateau, on the top of the hill, was the burying ground. It gradually fell into disuse after the church was burned about 1890, but until fairly recent years it was possible to find fragments of old tombstones. Archdeacon McCollum and his sons collected several of these, for he felt that the one remaining church of the pioneer three should provide a haven for some token to the other two. The stone fragments are today under the stairway to the back gallery in St. John's.

PIONEER HOUSEWIFE

Susannah Marsh's brief span, from 1828 when she and her husband with their family emigrated from Somersetshire, England, to her death in 1836, were years of mingled hardship and contentment. At one time, in desperation, William Marsh accepted a government post, teaching agriculture to the Indians at the Narrows of Lake Simcoe, leaving his wife to look after their farm and log homestead in his absence. She taught a small group of neighbourhood children, and it was even suggested by the Rev. George Archbold, the travelling missionary, that the family should move to the Narrows where Mrs. Marsh could teach the Indian children.⁵ Fortunately this plan did not materialize, and the name Marsh is linked with that of van Nostrand, Harrison and other pioneer families down through the years in the mosaic of our history.

NEIGHBOURHOOD HAPPENINGS

The letter exchanged between husband and wife, via various travellers, and between the family here and relatives in England provide snatches of local news of the time. There is mention of Cornelius and John van Nostrand assembling four wagons to taken an English family and their possessions to Holland Land-

ing en route to their new homestead on the far side of the lake. The letter itself travelled with the wagon train to be forwarded from the Landing by any available means. We learn of the great kindness of the neighbours in various emergencies, and of day to day happenings in the area: Joseph Shepard's narrow escape when his horses took fright and he was thrown from the wagon, the wheels of which ran over his legs; a hurricane that wrought havoc in the district, blowing down Mr. Mercer's new barn and taking the roof off the old log one; and the cheery news that the van Nostrand family had promised Susannah a ride to the new church (Thornhill) on the following Sunday—'I believe they go to accommodate me.'⁴

ASIATIC CHOLERA PLAGUE, 1832

Of wider significance is a statement in a letter from Susannah to her half-sister Dinah, dated October 3, 1832, 'We have been visited here to an alarming degree with Cholera, many hundreds have been taken away, many who breakfasted in good health were laid in their graves before night, and some of our acquaintances among them. I am thankful to say it has improved, I have not heard of a single case in the last week, and it is the Lord's mercy that we are all spared.'

The story of the dreadful devastation wrought by the plague in 1832, and to an even greater degree in 1834, is a matter of record. It came with a great tide of immigrants fleeing from cholera, famine and poverty in their homeland. They were hungry and destitute before starting out, and the indescribable conditions of the immigrant ships claimed many lives at sea.

Quarantine supervision was lax and badly managed, and many who survived the voyage and the chaotic landing at Grosse Ile below Quebec were ill and emaciated. As the pathetic remnants of families made their way westward, the infection spread. Upper Canada was the goal of the majority, and each centre in turn along the route found itself coping with the epidemic.

At York they built cholera sheds outside the hospital, and from the windows of Upper Canada College, the boys (each protected by a small bag of camphor suspended on a string around his neck) watched in awe and alarm as the wagons brought in the afflicted and trundled away the dead. The students knew, too, that inside the sheds the Archdeacon and the doctors of York worked unceasingly to bring comfort to the sick and dying.¹³

This was the scene Charles Mathews left in town when he came out to his country parish which itself had not escaped the plague. Indeed, the history of every pioneer church at the time records a similar dark page, and there are still in existence in St. John's churchyard tombstones bearing the date of these tragic years.

In December, Bishop Stewart, writing from Quebec where the epidemic had been raging, instructed all the clergy to use the prayers 'For the deliverance from the Plague and other Common Sickesses', and by February of the next year, the clergy received a printed 'Form of Prayer with Thanksgiving to Almighty God.'¹⁴ Thus the plague abated, but the immigration continued under no better conditions, and it is not surprising that it flared up again in 1834. In fact, one might agree with the Rev. Isaac Fidler that the cholera epidemic was first and last the result of unsanitary conditions rather than any visitation of the Almighty.

LIFE GOES ON

All this is not to suggest that everything came to a standstill during the cholera years. The third St. James' was completed in 1833 to replace the enlarged original structure. The new church was a fine stone building which served practically as a 'cathedral' for Bishop Stewart during the portion of each year he spent in the city. Unfortunately, it was destroyed by fire in 1839.

During this period, too, the town of York, now with a population of about 10,000, was incorporated as a city with its name reverting to the original Indian title 'Toronto'. The Act of

Incorporation was passed on March 6, 1834 after years of agitation for local responsible government in the face of determined opposition.

At St. John's there was a movement afoot to secure the services of a resident minister, specifically, Charles Mathews, and a meeting was called on November 22, 1833, to discuss it. Actually two factors may have prompted this meeting, although only one is apparent in the minutes.

From other sources it is known that in 1833 the Society for the Propagation of the Gospel was obliged to cut the amount of the stipend allowed to each of its missionaries by one third, because the British Government had seen fit to curtail and finally discontinue its annual grant to the work. This early British missionary society, founded in 1701, had been the source of income for countless missionaries in North America and elsewhere. Now dependent more and more on the voluntary contributions from people in the Mother Country, the Society found it necessary to revise its budget.

To many clergymen this meant great financial hardship, but the more fortunate found their parishioners ready to make up the difference by annual subscriptions. This was the experience of the Rev. A. N. Bethune at Cobourg,¹⁵ and it would seem that the people of St. John's had much the same thing in mind.

The meeting, under the chairmanship of James Bell, with William Marsh as secretary, recorded three resolutions: (1) 'That it is the opinion of this meeting that a resident minister is highly necessary to discharge the various duties of that office in this church and neighbourhood: (2) that an application be made by the churchwardens to the Rev. Mr. Mathews, the present officiating minister, requesting him to become their resident minister and such other steps taken as shall be necessary to secure his appointment: and (3) that a subscription be immediately given and every means used to raise funds for the resident minister's support.'¹⁶

The repetition of the word 'resident' gives some idea of the importance attached to this matter. The church was long-established and flourishing, yet it was still without a resident minister, whereas several out-lying churches of later vintage were more fortunate. St. Peter's, Springfield (Erindale), the oldest of these, was founded in 1825 and had had the Rev. James Magrath since 1827. At Trinity Church, Thornhill, there was the Rev. George Mortimer, who had replaced Isaac Fidler in 1833. In addition to this, the move may have been prompted by a very natural desire to have a clergyman in the neighbourhood at a time of so much sickness and apprehension.

It was quite apparent, however, that the parishioners wanted the Rev. Charles Mathews under any circumstances. When nothing came of their plan, for Mr. Mathews had other commitments all equally pressing, they were content to carry on as before for several years, possibly adding something to his income from the subscription list set up at the time.

A BUSY PIONEER CLERGYMAN

It is difficult to picture these distant times as anything but quiet and unhurried, and yet Charles Mathews had, as it were, several irons in the fire. His work at the College entailed all the demands of boarding school life. In addition to this he was on the Standing Committee of the Society for Civilizing and Converting the Indians and for the Propagation of the Gospel among Destitute Settlers, a society founded in 1830 of which he was also Secretary from 1830 to 1835.

As secretary he was in touch with the travelling missionaries of the Home District.¹⁷ Letters from such men as the Rev. Adam Elliot and the Rev. William McMurray (later Archdeacon) brought word of early missionary work among the settlers and Indians as far away as the Sault. Adam Elliot, covering a wide area between Port Hope and Penetanguishene, ministered to congregations large and small which he found meeting in homes,

schools, barns, and even in the open air. In one place there would be a Sunday school established, in another a church planned or partly built, and always the urgent need for a resident minister.

Thus the people of St. John's heard about the missionaries from Mr. Mathews, and occasionally first hand, as when the Rev. H. H. O'Neil, who succeeded Adam Elliot on Manitoulin, was the visiting preacher.¹⁸ That they supported the work is shown by a receipt dated February 13, 1837, made out to Mr. Cornelius van Nostrand, for Two Pounds, Fifteen Shillings, 'annual subscription on Yonge Street; also Two Pounds, Three Shilling and Ninepence halfpenny, collected at St. John's Church, Yonge Street, sermon by the Rev. Charles Mathews on Sunday the 12th Feb'y, 1837 for the Society for Converting and Civilizing... etc.'¹⁹ There is a list of annual donations, undated but about the same period, showing that they were used to annual subscriptions and special appeals as well, even then.

The third facet of Charles Mathews' career was his ministry at St. John's which he discharged faithfully for ten years. Each Sunday this busy scholarly clergyman made his way from the College, which stood on the northwest corner of King and Simcoe Streets, to the country chapel, seven miles to the north on Yonge Street. He travelled by horse and rig, or sleigh (these could be rented from one of several livery stables in town, although in later years he seems to have acquired one of his own.) Sometimes he rode, and on one occasion at least he 'walked the whole way.' Only illness, very bad weather, or a request from Dr. Strachan for his services at St. James' kept him in town, and often the most valiant efforts were the least rewarded: 'When I left Toronto the weather was threatening; rain afterwards came on heavily, and 'though I persevered, riding from Mr. Moore's, no one but the above persons (Mr. Marsh and his son) were present.' One such effort to push on in stormy winter weather left him with a cold and a lame back, so that for several Sundays thereafter John or Cornelius van Nostrand called for him at the College, or sent

a cutter to bring him to St. John's. After the services he had dinner at the home of Lieut-Col. and Mrs. Duncan Cameron, and they would see him safely back to the College. Thus with the help of the parishioners he was able to carry on until he was completely recovered.

ROADS AND TOLL-GATES

Weather conditions loomed large because of the drastic effect on the condition of roads built on a terrain famous for its clay sub-soil. True, the main thoroughfares had been improved a good deal, and toll-gates played a part in their maintenance. Since 1830 there had been a toll gate at the top of the south hill.²⁰ It was known as the 'the second' (the first was at Yorkville) and was operated at an early date by a man named Pen(n)ock, who was famous throughout the district for the fresh eggs he sold as a sideline. His home, a two-storey building, stood on the east side of Yonge Street, and to it was attached a roof extending over the highway to a small shed on the west side. Later gatekeepers on record are Charles Snider and George Lee.²¹

There is a dark and sombre painting of this toll-gate in the Toronto Room of the Reference Library, painted by J. McPherson Ross in 1870. A brass plate on the frame indicates that it is the 'Second' on Yonge Street, Toronto, situated near Hogg's Hollow Hill, and gives the dates as 1830-1883. Toll-gates were never popular and were the target of the youthful and high spirited who tried to dash through without paying tribute. However they did help to finance the upkeep of the roads.

THE NEW YONGE STREET, 1835

In 1835 the portion of Yonge Street through the valley was straightened to follow a more direct line north. This was considered a great engineering feat at the time, and it is still possible to see something of the cuts made and embankments built up to accommodate the road. The old winding route that followed the



RUTH M. COLLINS

The Toll Gate — Yonge Street

gradual slopes of the hillside to the east remained as a secondary road, and a portion of it retains the name *Old Yonge Street*.

STAGE COACHES

Stage coaches ran east and west from the town of York at an early date, but Yonge Street routes were somewhat later, beginning about 1828. In 1833 Thomas Atkinson, writing to Cornelius van Nostrand, regrets that they were unable to call at the van Nostrand home on their way back to 'the Narrows' on Lake Simcoe. 'Intended coming to your place on Tuesday, staying all night, then taking the Stage from your place . . . at the Stage office they would not provide us a seat.'²²

So we know that both the old and new Yonge Street in turn knew the clatter of hoofs and the cloud of dust that heralded the approach of the early stage coaches; and until the opening of the new Yonge Street, they must have gone right past the door of the first St. John's Church.

Notes on Chapter IV

*The Reverend Charles Stephens Mathews, M.A.
of Upper Canada College*

- 1 *A History of Upper Canada College, 1829-92*, edited by George Dickson, M.A. and Mercer Adams.
- 2 After the death of his wife, Dr. Harris married Lady Colborne's sister in 1837.
- 3 *Observations on Professions, Literature, Manners, and Emigration in the United States and Canada*, by Isaac Fidler, publ. 1833.
- 4 *S.P.G. Proceedings for 1830*, publ. 1831, pp. 106-7.
- 5 *The Marsh Letters*, typescript copy in the St. John's archives, given by Mrs. H. A. S. Molyneux. Further approval of Charles Mathews ministry in the *O'Brien Papers* in the Ontario Archives. Writing in October, 1830, when Mathews sometimes served the new church at Thornhill, Mary Sophia Gapper notes: 'Went to church where we were ministered to by our favourite, Mr. Mathews.'
- 6 Biographical data on Charles Mathews from: correspondence with Christ Hospital, and reference to 'Alumni Cantabrigiensis' from 1752 to 1900, in Vol. IV, p. 359 (publ. Cambridge, 1951) and other research conducted by the Rev. A. N. Thompson, M.A., M.Th., Ph.D., during his years at Cambridge; also from *A History of Upper Canada College, 1829-92*, edited by George Dickson and Mercer Adams.
- 7 *A History of Upper Canada College, 1829-1892*, from the chapter written by the Rev. Dr. Henry Scadding pp. 34 and 37.
- 8 Biographical data on Henry Scadding: from *The Diary of Mrs. Simcoe*, publ. 1934 with notes by J. Ross Robertson, pp. 215-6; also, from an article in the *Canadian Churchman*, May 31, 1934, entitled 'The Church in Toronto, 1834-1934,' by A. H. Young.
- 9 *History of York Mills Baptist Church*, typescript copy provided for the North York Historical Society by Ted Chirnside.
- 10 Church folder, Feb. 27, 1949, re Baptist church, Archdeacon McCollum wrote; 'we sincerely regret that it is being demolished. We have requested and been granted a few timbers from the building now removed.'
- 11 William Marsh arrived in 1828 and leased land from Joseph Shepard, rent

- was one ear of Indian Corn per annum with option to purchase, which he later did. (Typed article by Lt.-Col. A. J. van Nostrand.)
- 12 Indenture dated 1860 indicates that the church was moved about this time. Typescript copy re this and all other land records of churches in the area, compiled by Mr. W. Irving Hearst, Q.C., is now among Historical Society papers in the North York Library.
 - 13 *History of Upper Canada College, 1829-92*, edited by George Dickson, M.A. and Mercer Adams.
 - 14 *Life of the Right Reverend, the Honourable Charles James Stewart*, by T. R. Millman, M.A., Ph.D., publ. 1953, p. 147.
 - 15 The Rev. Dr. A. N. Thompson discussed this in his thesis on 'The Life of the Rt. Rev. Alexander Neil Bethune, D.D., D.C.L.'
 - 16 Minutes of this meeting presented to St. John's archives from the van Nostrand papers by Dr. Frederick van Nostrand of Vandorf.
 - 17 This was in connection with the travelling Missionary Society founded in England by the Rev. W. J. D. Waddilove, Bishop Stewart's nephew, which, together with the Upper Canada Clergy Society supported missionaries in Canada. It was known as 'The Stewart Missions'.
 - 18 *Charles Mathews' Journal*, Sunday, November 18, 1838.
 - 19 Photostat in St. John's archives,—original in the van Nostrand papers.
 - 20 In 1830 Seneca Ketchum, James Hogg and others applied for permission to incorporate as a turnpike company (see *Landmarks of Toronto* by J. R. Robertson, Vol. 5, pp. 343-44).
 - 21 There were four more to the north to a point beyond Aurora.
 - 22 Letter dated October 28, 1833, to Cornelius van Nostrand, in the van Nostrand papers.



CHAPTER V

A Crown Rectory— The Rebellion of 1837

In 1836 Sir John Colborne's tenure of office was drawing to a close. Four years earlier, at the request of Lord Goderich, Colonial Secretary in the Imperial Government, he had begun to assign 400 acres of land to each of the fifty-seven existing parishes. The whole question of Clergy Reserves had been a source of dissension ever since the Constitutional Act of 1791 had decreed that one seventh of all the land should be set aside for the support of a Protestant clergy. Great bitterness stemmed from the varied interpretations of the word 'protestant', and the whole matter of leaving patches of undeveloped land served only to impede the course of settlement and road maintenance.

It is not surprising that Sir John Colborne's action met with violent opposition from various quarters, and not all the parishes were endowed before the election outcry reached a fevered pitch. Even the legality of these was fiercely, but unsuccessfully contested for more than a decade.

ST. JOHN'S BECOMES A CROWN RECTORY

Writing to the Hon. D. Daly years later, Dr. Strachan gave a

concise account of the establishing of St. John's as a Crown Rectory:

'When His Excellency, Sir John Colborne in 1836 established the 43 rectories, I gave up a lot of 200 acres, part of this endowment, for the purpose of establishing a second Rectory at York Mills, and it was established accordingly.'¹

Thus St. John's received as its Glebe, two hundred acres of the St. James' endowment. The land involved was Lot 14, 2nd Concession East of Yonge Street in the Township of York, and the document, dated January 16, 1838, begins with regal fanfare: 'William the Fourth, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith. . . .' It is established 'as the second Parsonage or Rectory within the said Township of York, otherwise known as the Church of St. John in Yonge Street.' This document notes too that under His late Majesty King George the Third, the Provinces of Lower Canada and Upper Canada had been constituted a Bishop's See.²

CHARLES MATHEWS BECOMES THE FIRST RECTOR

Equally impressive is another document of the same date directed 'To the Reverend Father in God, Charles James, Lord Bishop of Quebec,' noting the establishment of the Second Rectory in York, and presenting the Rev. Charles Mathews as the Incumbent. Since all such appointments were made by the Crown, this document constitutes the Letters Patent inducting the former missionary as the first Rector of St. John's.³

If there was any official Service of Induction at St. John's, no record of it remains. Bishop Stewart had visited Upper Canada for the last time in October 1835. The following year he went home to England in the hope of regaining his failing health, but this was not to be, and he did not return to Canada. Archdeacon George Jehosophat Mountain, son of the first Bishop of Quebec became his assistant in 1836 with the title 'Bishop of Montreal', and his successor the following year.⁴ The new Bishop made a

three month's visitation to Upper Canada in 1838 during which fifty clergymen assembled at Toronto.⁵ He held ordinations at three different centres and many confirmation services, one of them at St. John's Church on October 21, when twenty persons were confirmed.

DISTRACTIONS AND A DIVIDED CONGREGATION

One might wonder why Charles Mathews did not begin at once to set up a parish register and vestry book to record data and minutes that had previously been kept haphazardly or included in the records of St. James'. The oldest book still in existence, obviously begun with considerable flourish, dates from Easter Sunday, April 18, 1838. The explanation may rest in the unsettled conditions at that time. Trouble was in the air as the list of grievances against the government grew. That open rebellion was brewing seemed apparent to nearly everyone but the inept Lieut-Governor, Sir Francis Bond Head, who had succeeded Sir John Colborne.

It must have become increasingly difficult for Mr. Mathews as he made his way up Yonge Street to St. John's each Sunday morning. On the way he passed the farms of many of his parishioners, some Tories, some known radicals, and he might well have wondered how many of each would be in the congregation that day. Unlike the newly-arrived Rev. Featherstone Lake Osler, who it is said exercised a good deal of influence on the side of the government in his remote parish of Tecumseth and West Gwillimbury,⁶ Charles Mathews found himself in a parish close to the centre of the rebellion itself.

Discontent simmered for months, slowly gaining momentum. Rebel groups were gathered in secluded clearings to drill with strangely assorted weapons from firearms to pitchforks; or they might more openly conduct turkey or pigeon shoots as a cover for marksmanship practice.⁷ It must be remembered that this was an internal struggle and not all the families represented in the 1812

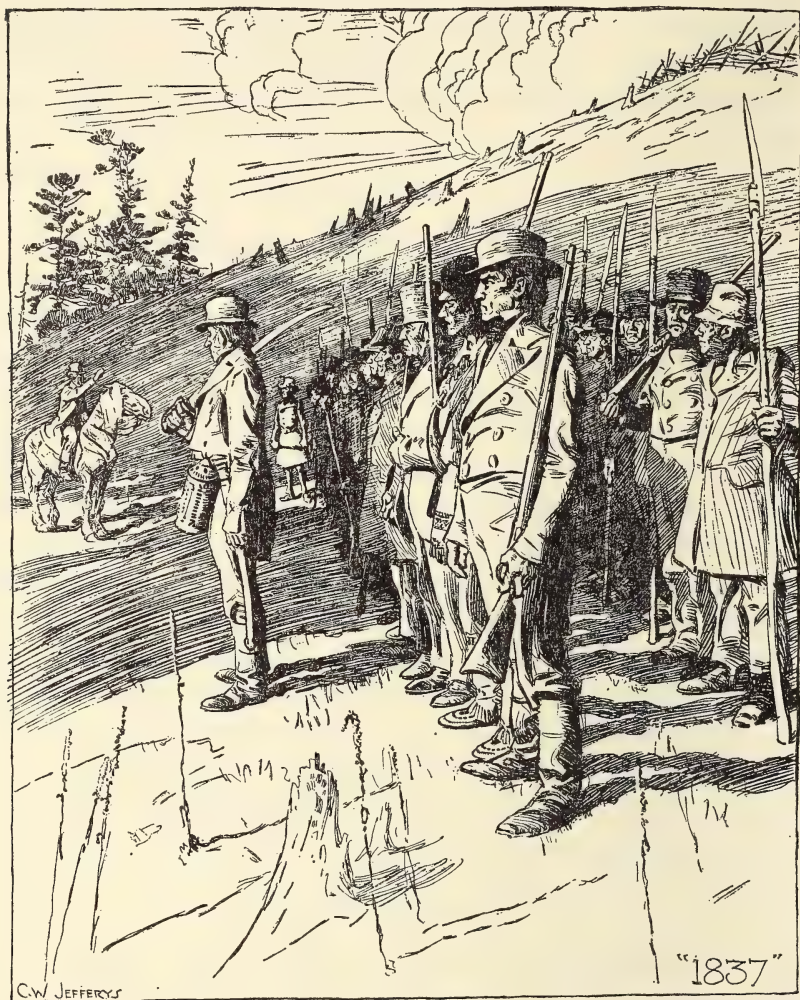
call-to-arms were to be found on the side of the government some twenty-five years later. Neighbours were divided in their allegiance, and even relatives found themselves on opposing sides.

REBELLION ANECDOTES

The conflict flared in brief but deadly earnest during the fateful month of December 1837. Rebel forces marched down Yonge Street en route to a rendezvous at Montgomery's Tavern as a preliminary to an assault on the city. Anecdotes are told to this day. One of the rebels called in at a store run by the van Nostrand family near the top of the north hill of Hogg's Hollow. He needed a fur hat, and selecting one to his liking carried it off, to the dismay of the sixteen-year-old Anna Maria Marsh who was in charge of the store at the time. He returned later to pay for it.⁸ Other radicals called at the home of Lieut-Col. Duncan Cameron C.B., demanding firearms, but their hopes were dashed when they learned that the Colonel had loaned his collection for a clan gathering in Montreal. His nineteen-year-old son, Archibald, attempted to ride into town to warn the Governor, but was stopped near Montgomery's Tavern.⁹ Thus York Mills saw the reformers heading southward, and among them were a number from the congregation of St. John's.

BRIEF ENCOUNTER

At Montgomery's Tavern they were joined by other rebels from the east and west. There was some confusion about the date of the proposed attack, but they started out eventually to march south to the city. En route they burned the house of Dr. Horne, were ambushed by a small government force, and retreated in confusion after a brief clash of arms. They were pursued northward, the troops burning both Montgomery's Tavern¹⁰ and the house of David Gibson in retaliation for the destruction of Dr. Horne's. The story is a familiar one: Peter Matthews and Samuel Lount

*Art Gallery of Toronto*

C. W. JEFFERYS

Rebels Drilling in North York in Autumn, 1837

were captured and later executed, Mackenzie escaped to the United States, aided by sympathizers along the way, beginning with the farmer who provided a horse, and at the Shepard home, his first hiding place, where Mrs. Shepard kept the soldiers engaged in conversation while he slipped away unseen.¹¹

FURTHER ESCAPES

A large number of rebels were captured and sent to Fort Henry, Kingston, to await deportation to Van Dieman's Land (Tasmania). Among the fifteen who managed to escape from the fort were Thomas and Michael Shepard, John Montgomery and John Anderson.

Others, like William Harrison, fled to the United States before they were captured; but he, either as a result of wounds or the hardship of the mid-winter flight, died the following February (1838). His son, Joshua, a young man of twenty-two, made the trip across the border to bring his father's body home for burial in St. John's Churchyard. Joshua was stopped and questioned several times on the way, and during the graveside service John van Nostrand, a Tory friend, quietly warned the young man to flee from the country for his own safety. He left forthwith and did not return until he received word that it would be safe to do so.¹²

AFTERMATH

The state of unrest lasted for some time. As late as November 18, 1838, Charles Mathews noted with alarm, 'Reports of the rising and mustering of the Rebels from King and the back Townships.' By the following Sunday he was able to add, 'There is no truth in the reports of Sunday last.'

In the course of time amnesty, and then pardon was granted. Many of the radicals returned to resume their former lives, but always as 'Clear Grits', and the bitterness smouldered for more than a generation. Many of them lived to see at least some of

the reforms they sought become a reality, and they themselves became quite famous locally for their stories of rebellion days.

MR. MATHEW'S JOURNAL IN THE OLD VESTRY BOOK

The final three years of Charles Mathews' incumbency (1838-41) remain alive for us today because of the existence of an unusual Service Book, actually a diary of Sundays, which he began on Easter Sunday, April 15, 1838. The book with its sturdy hard covers of mottled brown board was used also as the 'Register Book of Baptisms, Marriages, and Burials, with minutes of proceedings at Vestry Meetings. St. John's Church, Township of York, Canada.' and the first entry is a notation of a marriage performed some weeks earlier, on March 8, 1838, between George Harrison and Susan Marsh. With that recorded, Mr. Mathews reversed the book and began inside the other cover his notes and comments on the service Sunday by Sunday.

SUNDAY VIGNETTES

From these hurriedly penned lines, now somewhat faded but still legible, we are given a glimpse of the scene at the country chapel from week to week. We share Mr. Mathews' pleasure at a large congregation (more than 150 at Easter) and sympathize when the summer heat or winter's storms cause a falling off of attendance which 'thereby distresses me much.' Strangers sometimes swell the congregation and are duly noted, as are the parishioners from Trinity Church, Thornhill, who came one Sunday because an accident suffered by their Rector, the Rev. George Mortimer, cancelled their own service.

There was a strong bond between the two churches, for Mr. Mathews was remembered from the earliest days of Trinity (1830) and Mr. Mortimer, the frail and scholarly Rector of Thornhill, occasionally assisted at Communion services at St. John's. It is interesting to note that this neighbouring church, five miles north of York Mills, had existed a decade before there was

any other Anglican church to the south of St. John's nearer than St. James' itself.

TWO CHURCHWARDENS

No vestry meetings were recorded in this book during Mr. Mathew's incumbency, although his journal mentions several having taken place, and notes also that for 1839, Mr. Charles Moore was elected Churchwarden for the ensuing year by the congregation, and Dr. Paget was appointed by the minister. Dr. Robert J. Paget's home 'Trevane' was in York Mills where the family first lived after their arrival.¹³ Later they moved to Thornhill where their house was called 'Runnymede'. Dr. Paget's name is associated with that of Thorne, Parsons and Gapper, all families from Dorsetshire, England, who settled in and around Thornhill. Dr. Scadding describes him as 'a man of high culture, formerly a medical practitioner of great repute in Torquay.'¹⁴

The People's Warden, Charles Moore, owned the farm at the southeast corner of Eglinton and Yonge Street. He was an Irishman who had emigrated to the States, but resenting the anti-British sentiment he found there, made his way to Canada with his wife and son. He was very prominent in the area and widely known for his devotion to the Church of England.¹⁵

'THE CHURCH' JOURNAL

One Sunday in December, 1838, Charles Mathews 'distributed a few tracts presented by Mr. Kent for the editor of *The Church*, Rev. A. N. Bethune.' Here may have been some publicity for the church newspaper and its editor, both already familiar to at least some of the congregation. The Rev. A. N. Bethune they would remember for his visits to the church during his days as a divinity student in the early 1820's; and the newspaper he had founded just the year before was soon to be widely read in the parish if for

no other reason than that it carried many news items and accounts of important events at St. John's.

Mr. Bethune combined the duties of editor with his work as Rector of Cobourg until 1841 when he became Professor of Theology at the newly-opened Theological College there. John Kent was editor till 1843 when the Rev. A. N. Bethune took over once more and continued till 1847. At that time he moved to Toronto to become Dr. Strachan's successor as Archdeacon. The newspaper continued for another decade under a series of editors.

THE LAY-FOUNDER RETURNS FOR A VISIT

Early in 1839 the congregation was pleased to welcome an old friend at the service on Sunday. Seneca Ketchum was down from the Orangeville district to visit Toronto, and probably to call on the Mercers, his wife's family. He came, as Mr. Mathews wrote, 'to see his old friends and to worship once more under the roof he assisted to raise.' It was quite an occasion. Mr. Scadding was the preacher that morning—his text, Isaiah XL, 'Comfort ye, Comfort ye my people.' The day was cold (February) and there were not many there, but Seneca chatted with them after the service and spoke disapprovingly of the city which did not impress him. 'He rebuked in his easy way the wicked faces he met with in Toronto, alluding to the masks, etc., exhibited in the shops to supply the frequenters of the Fancy Ball.'

EARLY TENANT FARMERS ON THE GLEBE

A business matter that confronted Charles Mathews as Rector of St. John's was the leasing of the church farm. This was, strictly speaking, the concern of the clergyman and the tenant farmer, but an echo of it is to be found in the journal when he noted casually that the Glebe had been surveyed at a cost of £3.

In June, 1839, the Rector drew up a three-page agreement for the twenty-one year lease of 50 acres of the 200 acre endowment. The lessee was Joseph Longhurst, Yeoman, who signed the

document with his mark as so many people of that day did.

The terms of the lease show how undeveloped land could be improved by a tenant to both his own and the lessor's advantage. The rent was based on a sliding scale upward over the years from £7. 10 annually at the outset for the first five years, to £20. 10 annually for the final five years of the contract. The tenant agreed to 'clear, fence, crop and improve in a farmer-like manner, at least forty-four of the above mentioned fifty acres, on an average of two acres yearly.' In addition to this, he was to erect a barn of forty-five by twenty-five feet dimensions (the specifications are given in detail) and 'improve into a decent dwelling house Two Log Tenements, now standing on part of the said Fifty Acres.'

Improvements on the two log houses were to be completed by the end of the current year, the barn by the end of the following year. Towards the expense of this, Mr. Mathews allowed the tenant £15, or two years' rent. There are two copies of this agreement, signed by him and by Joseph Longhurst, and witnessed by Henry Scadding. A later notation on the back of one copy indicates that the lease was surrendered to a later rector of St. John's, Alexander Sanson, on March 30, 1847.

Before Charles Mathews left York Mills he had occasion to have another agreement drawn up, this time by a Toronto firm, Baldwin and Son, Conveyancers, leasing fifty acres to one Charles Longhurst. It is dated March 31, 1841.¹⁶

ST. JAMES' CHURCH IN FLAMES!

If 1839 was a busy year for the church at York Mills, it was from the very beginning a momentous one for St. James' the mother church at Toronto. On Epiphany Sunday, January 6, the Rev. Charles Mathews reached St. John's shaken and distraught. To curious parishioners he brought news that the smoke visible in the sky to the south came from the fire that destroyed St. James' Church. The fire had started between eight and nine o'clock in

the morning, and the cause was believed to be faulty stovepipes. After the service he recorded it all in the journal with an eloquence that reflects his distress:

'A day of trouble and perplexity. The Church at Toronto was this day destroyed by fire. Our holy and beautiful house and all our pleasant places are laid waste. Preached from Isaiah IX being proper for Epiphany—alluded to our great calamity. After the service an individual offered to sing. He must be told not to repeat this.'

If the Rector was disturbed by this offer of vocal sympathy, he was to be comforted in the months ahead by proof of more practical concern. In June he preached on behalf of the Fund for Rebuilding St. James' and in response the people subscribed £6. 0. 10. to which Mr. Marsh added 3/9 and the clergyman himself gave a further pound note. The following Sunday three people added assorted contributions of 3/9, \$2. and a ½ dollar, so that on Monday, Mr. Mathews was able to give to the Rev. H. J. Grasett of St. James' the sum of £8. 0. 10.

It would be difficult to exaggerate the seriousness of the loss. St. James' was still the only Anglican church in Toronto, and within a few weeks of its destruction, Dr. Strachan was to receive word that the decision had been made to divide the Diocese of Quebec, thus creating a new diocese with himself as the Bishop-elect. It was something he had wanted and had worked for over the years. To overcome one obstacle he had offered to carry on at the same stipend he received as Archdeacon of York and Rector of St. James', and to continue the duties of these two offices as well. Now, he was a prospective bishop without a cathedral!

Church services were held for months in the city hall and in the 'Long Room' of Upper Canada College. The first Sunday after the fire Charles Mathews recorded 'Black frost. Roads very rough. Late leaving, being detained at Toronto setting things in order for the congregation at the College.' As Professor A. H. Young pointed out,¹⁷ it was this disruption of services that led to

the subsequent building of two additional churches in Toronto, Trinity in the eastern part of the city, and St. George's in the west.

The new St. James' was completed by December. Part of the cost of rebuilding had been covered by insurance, and the stone walls of the old church (built just seven years earlier) remained standing and could be used as a starting point for the new structure; but everything inflammable was a total loss, including the fine organ given by the Hon. J. H. Dunn in 1834.¹⁸

JOHN STRACHAN BECOMES THE FIRST BISHOP OF TORONTO

During the summer Dr. Strachan had gone to London to be consecrated at Lambeth Chapel by the Archbishop of Canterbury. He returned to be enthroned in the new St. James' on a wintry day, December 22, 1839. Later Charles Mathews recorded in his journal for that date: 'A very stormy, snow-driven day. Was desired to witness the Installation of the Lord Bishop which I did accordingly at St. James' Church, Toronto. The state of the weather would otherwise have precluded my attending here.'

YORK MILLS PARISHIONERS CONSIDER BUILDING

At St. John's the parishioners had been thinking seriously of building a new church themselves. The frame chapel was now twenty-three years old, and upkeep and repairs were mounting. Snow on the long sagging roof presented a greater problem each winter and the building itself had become dry and inflammable.

Moreover, the church was no longer situated on a main thoroughfare. Yonge Street had been pushed northward through the valley in 1835, and the original route had become a secondary road, still known as Old Yonge Street.

MORE LAND ACQUIRED

William Marsh and his wife, Dinah, who owned land south and

west of the church property, granted an acre of land, roughly L-shaped, to extend the church grounds westward to the brow of the hill overlooking the new highway, and southward to add to the width of the entire west half of the property.

Then, thinking of the problem of access to this enlarged site, they gave a road running south through their land to Yonge Street, and an eight foot walk down the steep incline from the northwest corner of the property to the highway below.¹⁹ At the same time they added a narrow tapering piece of land to the south side of the churchyard extending from the Marsh plot to Old Yonge Street with an eight foot walk along the southern edge of it.¹⁹

FIRE THREATENS ST. JOHN'S

A few months later, the York Mills parishioners were reminded that their church, like St. James' was not proof against fire. It was a Sunday in March, and the congregation had been 'larger than usual.' After the service a number of people remained to talk, standing around the stove. Something—a loose floorboard or an emphatic speaker—dislodged the stovepipes so that they came tumbling down, scattering the people and causing a few moments anxiety. It was providential, Mr. Mathews wrote, 'had it been in our absence, the church would have burned. No harm done.'

EASTER SUNDAY, APRIL 19, 1840

Actually, the stovepipe incident probably provided a spur to the long-term planning. The good women of the parish had already seized upon a project with the present and future in mind, the result of which appeared on Easter Sunday. 'On this day,' wrote the clergyman, 'the Communion Table, the Pulpit, Reading Desk and Clerk's Desk appeared in a new dress of Crimson Velvet with a neat fringe, cushions, etc., the donation of the Females of the Congregation who projected and completed them of their own selves. This is promising with regard to the project of rebuilding

the church, for the consideration of which, as well as the selection of churchwardens and other business, I gave notice of a meeting of the congregation at the home of Mr. Cornelius van Nostrand, tomorrow morning at 9 a.m. which May God Prosper.'

WIDER IMPLICATIONS

Initially the project would seem to be simple and straightforward. They had the land, and only the money was needed to go ahead. However, there were complications. Charles Mathews, serving the church in addition to his duties at the College, could not be expected to add a building campaign to his ministry. In any event, a new church would require a resident minister, and he in turn would need a place to live.

Many months passed in sober reflection on these factors, and it was not until May 9, 1841 that the Rector was once more in conference with his parishioners. Again it was a well-attended service, and afterwards, 'several persons remained with whom I talked regarding the New Church. This led to the expression of a desire to make an effort to raise the necessary contributions toward the support of a Resident Minister, which I did my utmost to encourage, promising them in the event of their accomplishing it to back their application to the Bishop. A subscription was agreed upon, and the Churchwardens were requested to found it.'

DISCUSSIONS WITH THE BISHOP

Events were beginning to move quickly. Within the next two weeks Mr. Mathews conferred with the Bishop several times. He seems to have met with a sympathetic reception regarding St. John's, because not long afterwards Bishop Strachan reported to the S.P.G. that 'The members of the congregation are becoming so numerous that they desire a Resident Clergyman, and are prepared to find him a house, and add something to his main-

tenance. To such an arrangement Mr. Mathews readily assents, as he can attend only on Sundays.²⁰

Not so sympathetic was the Bishop's reaction to a second proposal. Charles Mathews had decided to resign the Rectory at York Mills, and also from the service of the Society for the Propagation of the Gospel. In spite of the Bishop's objections, he repeated this decision in a letter dated May 25. The Bishop's reply ends on a note of disapproval of 'a step I fear you are rashly taking.'²¹

The Bishop, with only about ninety clergymen in his immense diocese, was naturally loathe to lose the missionary services of any of them, particularly one of Charles Mathews' character and qualifications. On the other hand, it was now apparent that the retiring Rector of St. John's was beginning to think of going home to England. Actually he remained another two years at the College, and during that time we hear of him in connection with various church affairs. It is understandable, however, that he did not want to undertake another missionary charge after resigning from York Mills.

A TRIBUTE TO THE REVEREND CHARLES MATHEWS

Sunday, June 27, 1841 was the last service Mr. Mathews conducted as Rector of St. John's. The note in his journal is very brief: 'Third Sunday after Trinity; Preached to a large congregation from "Here is love". Baptised three children.'

There is no record of any social or official recognition of his leaving, though it seems likely that something of the sort took place. Months later a parishioner, signing himself 'An English Farmer', in a summary of the state of the parish included a tribute to the first Rector. Noting that 'Divine Service has been performed . . . for ten years past by the Rev. Charles Mathews of Upper Canada College', he adds:

'To that gentleman, for the able and zealous and disinterested manner in which, as far as his college duties would admit, he

toiled to perform the services of the Church and instruct our children, we owe a deep debt of gratitude not easily repaid. Nor did he relinquish these duties until he saw the way made plain for his successor to be a resident minister, the want of which arrangement, for the increased population of the neighbourhood, he, with us, had long and deeply felt. May he receive his reward at the Resurrection of the Just.²²

Charles Mathews remained in Canada until 1843. He took a great interest in the building of St. Paul's Church, Bloor Street, taking some services and donating £100 toward the erection of a spire. He had worked unceasingly on the executive of the Society for Civilizing and Converting the Indians, and was active also in the founding of the Church Society in 1842.

The following year, then forty-three years of age and after some thirteen years in this country, he returned to England and retired to the Island of Guernsey for the remaining thirty-four years of his life. In 1867 he published in London a translation of the Odes, Epodes and Carmen Saeculare of Horace.²³

Notes on Chapter V

A Crown Rectory—The Rebellion of 1837

- 1 *Strachan Letter Book*, 1844-49, p. 43, letter to the Hon. D. Daly, dated Toronto, August 6, 1844.
- 2 Endowment dated January 16, 1836. Photostat copy in St. John's archives obtained from the Department of the Secretary and Registrar, Province of Ontario.
- 3 Letter Patent, dated January 16, 1836. Photostat from same source as above.
- 4 Bishop Charles James Stewart died on July 17, 1837.
- 5 The Rev Dr. T. R. Millman, Archivist of the General Synod, says that little detailed data has come to light on this important visitation, other than the general report submitted to Lord Durham.
- 6 'The Rebellion and Other Events of 1837' an article by Professor A. H. Young of Trinity College, in the *Canadian Churchman*.
- 7 *The Picture Gallery of Canadian History*, C. W. Jefferys, publ. 1950, Vol. 3, p. 223.
N.B. It was not till after the Rebellion that government forces were recruited in earnest and compulsory mustering and drill of the country's manpower was enforced. In Hogg's Hollow this drill was conducted on the flat land in the valley near Anderson's Inn.
- 8 'Links with Early History of York Mills Pioneer Days', an article in the *Telegram*, July 11, 1927. Anecdote also related by Mrs. H. A. S. Molyneux. The young storekeeper, Anna Maria Marsh, some years later married John van Nostrand.
- 9 Article on St. John's Church in the *Saturday Night*, July 7, 1928, by Elsie Campbell, and other sources as well.
- 10 Montgomery's Tavern, the Sickie and Sheaf, stood on the site of the present Station 'K' Post Office, north of Eglinton.
- 11 *Pioneer Life in the County of York*, E. C. Guillet, publ. 1946, p. 122. List of escapees in *Early Life in Upper Canada*, by E. C. Guillet, publ. 1933, p. 683 (footnote) quotes from the *Life and Times of William Lyon Mackenzie*, by Charles Lindsay (1862), Vol. 2.
- 12 'Pioneer Days in North York', article in the *Enterprise*, dated April 25, 1934, by Katharine Jefferys.

- 13 Data from Mrs. R. W. (Doris M.) Fitzgerald, author of *Trinity Church, Thornhill*, 1830-1955 and also a *History of Thornhill*.
- 14 *Toronto of Old*, by Henry Scadding, publ. 1873, p. 451.
N.B. Dr. Paget's two sons were baptised by Charles Mathews in St. John's, the sponsors being Fanny and Richard Gapper of Thornhill.
- 15 *History of Toronto and York County*, publ. 1885, Vol. I, p. 95, notes also that Charles Moore was born in 1793, died 1867. *The Historical Atlas of York County*, publ. 1878 adds that he was an officer in the North York Regiment of Militia.
- 16 Both leases in the St. John's archives.
- 17 'The Church in Toronto, 1834-1934', an article by Prof. A. H. Young, in the *Canadian Churchman*, May 31, 1934.
- 18 *A Guide to the Cathedral of St. James', Toronto*, publ. 1932, by Elliot Grasett Strathy, p. 11.
- 19 Indenture dated December 17, 1839, in the St. John's archives.
- 20 *Strachan Letter Book*, 1839-43, p. 125. Quotation from a letter of June 18 to the S.P.G. contained in a letter to the Rev. T. H. M. Bartlett, July 13, 1841.
- 21 *Strachan Letter Book*, 1839-43, p. 117.
- 22 *The Church*, Saturday, March 19, 1842.
- 23 *History of Upper Canada College*, 1829-92, edited by George Dickson, M.A. and Mercer Adams, p. 34; also in *What Art has Done for Canada*, J. R. Robertson.



CHAPTER VI

The Purchase of the Rectory

There was no service on the Sunday following Mr. Mathews' departure, but the day before, a group of parishioners assembled to sign a bond guaranteeing £50 toward the stipend of a resident minister.¹ That concluded, there remained the much greater problem—to find and buy a suitable parsonage, for it was known that the Bishop had appointed a new rector who would be coming to the parish later in the summer. In the meantime, services would be taken by the Rev. Henry Scadding or the Rev. Henry Grasett of St. James', both clergymen well-known to the parishioners.

Our 'English Farmer' writing in *The Church* explains exactly how the problem was handled. 'A suitable house with two acres of land near the Church having been offered for sale, a Vestry Meeting was called, and after careful examination of the property by the gentlemen present, one of them, Cornelius van Nostrand Esq., offered One Hundred Pounds as his part towards accomplishing so desirable an object. . . . After so munificent a beginning, and a grant of £40 from the Lord Bishop (Author's note: actually a grant obtained by the Bishop from the Society for Promoting Christian Knowledge), it is scarcely necessary to say that the full account was soon raised, transferred, executed, and

the clergyman put in full possession of the Parsonage on the 20th October last,² (1841).

The original Indenture of Bargain and Sale upon Trust, dated October 19, 1841, shows that the price for the two acre lot and buildings thereon was £200. The transaction was between the owner, William Marsh, and the Lord Bishop of Toronto, who with the incumbent and two laymen, Cornelius van Nostrand, Merchant, and Duncan Cameron, Esq., 'late a Lieutenant-Colonel in His Late Majesty's Services', were trustees.³

The property is still under this same provision. Lieut-Col. Cameron died in 1842, Cornelius van Nostrand in 1878, but no replacement was made, a fact that came to light in 1927 when Lieut-Col. Arthur J. van Nostrand made a statutory declaration to this effect,⁴ and he and Captain Harold Molyneux were appointed as trustees by the Synod. At the time of Col. van Nostrand's death in 1939, Alexander Dawson was appointed and held office until his death in 1953. The present lay-trustees are H. A. S. Molyneux and George Verral.

The first rectory stood on the site of the present one which replaced it some thirty-seven years later. It was a low, rough-cast, two-storey house, the rooms only eight feet in height, the windows glazed with seven by nine inch panes.⁵ From an old photograph it appears that there was a verandah across the front and on the south side.

In spite of the careful inspection by the Vestry before they bought it, the house seems to have been in need of repair continually almost from the first—a situation that was to plague succeeding vestries and incumbents down the years.

'THE ROARING FORTIES'

A decade of expansion had already begun for St. John's Church that summer of 1841 as the parishioners awaited the coming of their new Rector. In this respect York Mills was reflecting the tenor of the times, for the 1840's were noted for a great surge



C. W. JEFFERYS

A Village Dance in 1840

of development in every sphere. In Toronto and vicinity it all came about in spite of the fear in many quarters that the city would experience a setback when the Act of Union in 1841 removed the seat of Government to Kingston.

In church affairs these decisive years saw the founding of the Theological Institute at Cobourg, and the Church Society; the opening of King's College, Anglican forerunner of the secular University of Toronto, and the building of several churches: St. Paul's, Yorkville (1842), Trinity Church ('Little Trinity') (1843), St. George the Martyr (1844), and Holy Trinity (1847). It seems incredible that until this time St. James' had been the only Anglican church in Toronto and St. John's, York Mills, the nearest church to the north. Within the area of the Diocese of Toronto as it is today, thirty-nine churches date from this period; but for St. John's, already marking the quarter century milestone, it was the beginning of a new era.

THE REVEREND THOMAS HENRY MARSH BARTLETT, B.A.

The second Rector of St. John's, and the first to live in the parish, arrived in August of 1841. He was the Reverend Thomas Henry Marsh Bartlett, B.A. of Trinity College, Cambridge. He had come out from England under the Upper Canada Clergy Society destined for the mission at Shanty Bay. He had heard of this settlement with its beautiful forest setting on the shores of Kempenfelt Bay, and it all seemed ideal; but as Bishop Strachan was to explain later to the Society for the Propagation of the Gospel, he found 'on his arrival that the place did not agree with the description given him before his departure from England.'⁶

The mission and settlement of Shanty Bay had been founded in 1830 by Lieut-Col. Edward G. O'Brien and his wife, the former Mary Sophia Gapper of Thornhill. Theirs was the first clearing and the first log house in the area, and it is said that Mrs. O'Brien, viewing the small cabin the men had built of freshly

cut timber, suggested that the place be called Shanty Bay.

The location was much favoured by Sir John Colborne who had urged retired army and navy officers to take their land grants in the area. Many did, some to their sorrow because they found the soil poor and stony.⁷

The Rev. T. H. M. Bartlett was in the district as early as 1834 when it is recorded that he conducted services in Barrie and preached at the opening of Trinity Church there in 1835.⁸ Three years later a church of mud and straw brick was built at Shanty Bay at the instigation of Lieut-Col. E. G. O'Brien who endowed the church with forty acres of land. It was about this time that Mr. Bartlett was placed in charge of the church (St. Thomas') at Shanty Bay, centre of a mission extending over no less than eleven townships. He remained until the summer of 1841 when he appealed to the Bishop for a change of scene.

WORD FROM THE BISHOP

The letter from Bishop Strachan telling Thomas Bartlett of his new charge must have been very welcome despite its length and ponderous tone. 'I consider the mission of St. John's, Yonge Street, to which I have appointed you, one of the most desirable in the Diocese, capable under good management of becoming, from the increased respectability of the Congregation, of very great importance. I am, therefore, anxious that it should be ably filled.'⁹

As if to ensure this latter hope, Dr. Strachan delivered a long lecture to the young clergyman, 'in paternal kindness, and which will I trust be received in a filial spirit.' It was, briefly, that he should 'throw aside much of that distance and reserve in which you have hitherto indulged,' a manner, Dr. Strachan conceded, that was natural in some people and therefore blameless; but the fact remained that the missionary must visit from house to house as much as possible taking a lively interest in the spiritual state of the families and the educational progress of the children, even

though he might meet with rebuffs and indifference.

Then, with or without reason, the Bishop launched a second broadside on the proper attire for a clergyman. 'He should never be seen but in decent black dress', and he should never be without bands and surplice or gown readily available. 'As for fishing and hunting,' he added, 'carrying a gun or being followed by hunting dogs, it would be ruinous to a clergyman in the present age in any country, much more in this, and indeed a missionary who does his duty has not time for such things . . . They are rightly forbidden to my clergy because they would totally destroy their influence.'⁶ The Bishop's oversight of his clergy was both paternal and dogmatic. Was the young clergyman such a rod and gun enthusiast that it was feared he would continue this pursuit in York Mills?

Thomas Bartlett lost no time in coming to visit his new parish. He would have learned something about it, and the clergyman he was to succeed, from the O'Briens. Lieut-Col. and Mrs. O'Brien had been married by the Rev. Charles Mathews in the new Trinity Church, Thornhill,⁹ some eleven years before, and like most Thornhill people they were familiar with the church at York Mills. On Sunday, July 25, 1841 the Rev. H. J. Grasett took the service at St. John's, but Mr. Bartlett was there, too, and baptised the son of William and Elizabeth Huson.¹⁰ Three weeks later, on August 15, he took over his new parish.

Whether the Rectory purchased recently was ready to receive the new clergyman, his wife and infant son (the actual sale was not completed till October), or whether they were guests of a parishioner—possibly the Camerons, who were to befriend them so soon—is not known. In any event, the incumbency of the second Rector of York Mills had begun, and it was destined to be brief and fraught with sorrow.

Within two weeks of their arrival the Bartletts lost their six-months-old son, Henry Charles Skyring. The baby died on August 24, and was buried in the Cameron plot, the Rev.

Charles Mathews conducting the service. Less than a year later the Rector suffered a second grievous blow in the death of his wife, Maria, the youngest daughter of Lieut-Col. Skyring of the Royal Artillery. She died on June 25, 1842, at the age of twenty-six, and was buried in the Cameron plot, 'The Lord Bishop of the Diocese officiating', as the old register records.

In the months between these two sad events, Thomas Bartlett faithfully carried on his ministry at St. John's. It was a busy and active parish. The congregation was still in the old church, but they had purchased the rectory, and were now engrossed in fund-raising for the proposed new church. Also, there were services and baptisms to be conducted in the house of Henry George Papst, known as the Southeast Station and situated somewhere in the present-day Bayview-Eglinton area.

VESTRY MEETING, 1842

The Annual Vestry Meeting on Easter Monday, March 28, 1842, was the only one conducted by Mr. Bartlett during his incumbency. On this occasion he read a letter to his parishioners:

'My Dear Friends:

I make use of this opportunity afforded by our first assembly together in Vestry, to state to you that I do not find it necessary to receive your contribution toward my maintenance.

'You will understand that I speak simply of my own intentions, for so long a time as I may continue to minister among you. The agreement into which you entered with the Lord Bishop of Toronto, to contribute Fifty Pounds a year towards the maintenance of a clergyman resident among you, remains, of course, in full effect. My present act will not in any way prejudice the right of those who succeed me in this Rectory to the full benefit of that agreement.

'I feel persuaded that your assistance will again be cheerfully given, whenever the circumstances of any of my successors in the

Incumbency may lead them to desire to make use of the provision you have made.

‘I cannot but observe on this occasion that the liberality which I have perceived in all your proceedings as connected with the interests of our Church, has been highly gratifying to my mind and has, as I believe, obtained the notice of our Bishop; and I request you to believe that in declining to avail myself of that liberality on my own behalf, I am influenced by a desire of increased usefulness among you in the proof that I seek not yours, but you.

‘A sum of seventeen Pounds, Fifteen Shillings collected by the kindness of Mr. George Harrison, our late Churchwarden, I will reserve as my contribution towards the erection of our proposed new Church.

T. H. M. Bartlett,
Rector.’

It is possible that Mr. Bartlett had some private means of his own, and in addition he was on the rolls of the S.P.G. for an annual salary of £100. The sum referred to in his letter appears in one of the early Building Fund subscription lists.

THE FOUNDING OF THE CHURCH SOCIETY

The Spring of 1842 saw the founding of the Church Society on April 28, with a Parochial Committee of the Home District Branch organized at St. John’s the following July.

This was an important development in church life in the diocese, for the newly-formed Society combined the previous efforts of local branches of the Society for Promoting Christian Knowledge (offshoot of the ancient parent Society in England) and the early missionary work of the Society for Civilizing and Converting the Indians, and for the Propagation of the Gospel among Destitute Settlers. The full scope of the new organization was extended to include in addition to the distribution of religious

literature and the support of travelling missionaries; aid for widows and orphans of clergy, superannuated clergy, assistance to divinity students, promotion of Sunday schools, aid in the building of churches, and so on. It called for the active participation and support of the laity, and was actually the forerunner of Synods which Bishop Strachan had been advocating for so long.¹¹

It did not mean that help from abroad would cease immediately, but these organizations were finding it difficult to expand further because of dwindling grants from the Imperial Government. And on the home front, the long drawn out struggle for the right to the Clergy Reserves was losing ground. Even the indomitable Bishop was to discover eventually that there was greater strength in the support of the laity than in the precarious privileges of the Establishment.

The people of St. John's saw very little of the Rev. Thomas Bartlett after his wife's death. Bishop Strachan required his services at St. James' Cathedral, because the Rev. Henry J. Grasett was on leave-of-absence, and it was probably a relief to Mr. Bartlett to leave the scene of so much tragedy. As for his replacement at York Mills, the Bishop's first thought had been to borrow one of the young men studying under the Rev. F. L. Osler at Tecumseth.¹² In the end, however, he chose the Reverend Alexander Sanson and placed him in charge of the church on May 10, 1842.¹³

The Rev. T. H. M. Bartlett continued as Rector of St. John's for some months (his name appears as such in a list of clergy published in *The Church* in December), but he left for England in the late fall, and while there received his Master of Arts degree. He returned to Canada the following May, and in Kingston replaced the Rev. R. D. Cartwright who was ill. As the notice in *The Church* expressed it: 'The Churchmen of Toronto are sorry to lose so effective a preacher and so zealous a parish priest.'¹⁴

York Mills was to see him again, however, for he returned in

the fall of 1843 to marry Sarah Baillie Cameron, eldest daughter of Mrs. Cameron and the late Lieut. Col. Duncan Cameron. They were married on September 26, in the old church, because the new one was still under construction. The officiating clergyman was the Rev. Philip George Bartlett, obviously a relative of the groom.

For years thereafter, Kingston was the scene of the Rev. Thomas Bartlett's ministry.

Notes on Chapter VI

The Purchase of the Rectory

- 1 Bond in the Ontario Archives, dated July 3, 1841.
- 2 *The Church*, March 19, 1842.
- 3 Indenture for Bargain and Sale upon Trust, William Marsh to the Lord Bishop of Toronto, 2 acres of land and buildings for £200, part of Lot 11, First Concession, Township of York. (In the St. John's archives.)
- 4 Statutory declaration of A. J. van Nostrand, dated January 31, 1927. (In the van Nostrand papers.)
- 5 Description on a scrap of paper in Canon Osler's handwriting, obviously to be read at a meeting. (In the St. John's archives.)
- 6 *Strachan Letter Book*, 1839-45, page 125. Letter to T. H. M. Bartlett regarding his transfer from Shanty Bay, dated Toronto, July 13, 1841.
- 7 *A History of Simcoe County*, A. F. Hunter, publ. 1909, Vol. 1, pages 307-08; Vol. 2, pages 134-138.
- 8 Letter to the Ven. Allan A. Read, Archdeacon of Simcoe, dated June 15, 1964, in which he quotes from *The History of Trinity Church, Barrie*, written in 1935 by A. E. H. Creswicke.
- 9 *Trinity Church, Thornhill, 1830-1955*, A Chronicle of Trinity Church, Thornhill, by Doris M. Fitzgerald.
- 10 *Toronto of Old*, by H. Scadding, publ. 1873, relates that the Husons owned land on the southeast corner of Lawrence and Yonge Streets. Their home 'Kingsland' was an English-looking mansion of brick set on high land well back from the road in the midst of a grove of trees. (Afterwards it was owned by Alderman Vance.) The Husons, like the Nantons and Murrays, emigrated from the West Indies.
- 11 *Colonial Church Histories: Eastern Canada and Newfoundland*, by the Rev. J. Langtry, M.A., D.C.L., publ. by the SPCK, 1892, page 62.
- 12 *Strachan Letter Book*, to F. L. Osler, March 4, 1842.
- 13 *Strachan Letter Book*, 1844-49, Letter to the Hon. D. Daly, dated August 4, 1844.
- 14 *The Church*, Friday, May 26, 1843.



CHAPTER VII

The Reverend Alexander Laing Sanson

The young man destined to become the third rector of St. John's comes into our story as a newly-ordained deacon sent by the Bishop to assist a Rector beset by personal sorrow and increased demands upon his services elsewhere. He stayed for the next ten years to guide the church through a period of building and expansion not to be seen again in the parish for more than one hundred years. And yet, so quietly and efficiently did he take over this great responsibility (he was only twenty-three when he came), and so well did his genial personality fit into the life of the parish, that two years passed, and the new church was built and officially opened, before the Bishop suddenly realized that he had never been formally appointed to the charge.

PIONEER FAMILY OF ORILLIA

Alexander Laing Sanson was born in Edinburgh, Scotland, on January 6, 1819. He was the son of James Sanson of that city and Mary Laing, whose brother, David Laing, was a noted author and antiquarian of Edinburgh.

James Sanson brought his family to Upper Canada and the

Orillia district in the fall of 1833 where they were among the early white settlers of the Township.¹ In later years he became a man of some prominence in the area; Justice of the Peace in 1847, reeve of the township in 1852, Warden of Simcoe County, 1853-7, and in 1854 he contested but lost the riding of North Simcoe to Angus Morrison in the Fourth Parliament of the United Canadas. It was about this latter date that James Sanson and his wife, their family now all grown,² moved into their home 'Melville Lodge' in the town of Orillia. There they lived for the rest of their lives, both dying within hours of each other in April, 1874.

Alexander Sanson's early education had been at the High School in Edinburgh. In Canada he studied for the ministry under the direction of his brother-in-law, the Rev. Frederick A. O'Meara, and probably spent some time with his tutor on Manitoulin Island³ where Dr. O'Meara had succeeded the Rev. (later Archdeacon) William McMurray, the famed missionary to the Indians. He was ordained a deacon by Bishop Strachan on May 8, 1842, and placed in charge of St. John's Church two days later.

A BUSY PARISH

From the moment of his arrival the young clergyman was engrossed in parish work. On July 18 there was a Vestry Meeting for the purpose of forming the St. John's Parochial Committee of the Church Society. Mr. Sanson acknowledged the receipt of Two Pounds 'as an annual subscription from a Lady who manifests a lively interest in the proceedings of the parish and Church at large.' To this the vestrymen present added their subscription so that a total of Six Pounds was collected.⁴ Later in the year (October) the clergyman preached in support of the Society both at St. John's and at the 'North Gate', and from this effort another £7.2.15½ was added.⁵

ST. PAUL'S CHURCH, THE MISSION AT YORKVILLE

The North Gate mentioned here refers to an out-station of York Mills near Yorkville where a plain wooden church had been built. It was to become St. Paul's Church, but was described in the Press of the time as 'The new church near the toll gate on Yonge Street.' The Rev. Charles Mathews officiated at the opening service on June 12, 1842. He had taken a great interest in the church, and when a spire was added (erected in a single afternoon after being assembled on the ground and drawn into place with ropes) he donated £100 toward the cost.⁶

From the beginning, Mr. Mathews advocated a resident minister for the church, but for the first year or two the Rev. Alexander Sanson rode down from York Mills to hold services on Sunday afternoons. He was assisted occasionally by Mr. Mathews until that gentleman's return to England in 1843. The first rector was the Rev. J. D. G. McKenzie who came in 1846, although a curate, the Rev. H. McAlpine had been in charge for the previous two years.

SUNDAY SCHOOL FESTIVAL

'As a reward for past merit and an incentive to future good conduct, a festival was given to the children of the Sunday School of St. John's Church, York Mills, on Wednesday, July 20.' With these words an article in *The Church* in August 1842 begins the story of a happy occasion at St. John's. The unknown scribe who reported the event waxed lyrical about the 'most propitious weather, the breeze light and refreshing, and the Sun with his most radiant smiles seemed to sympathize with the bright and joyous looks of the youthful assembly.'

To begin with, there was Evening Prayer in the church at 3 o'clock, and Mr. Sanson addressed the children on the duty of church attendance—probably not a new theme to any of them! Then came the Catechism during which the writer noted 'the glad faces of the parents as "each little voice in turn some glorious

truth proclaimed". Books were distributed as prizes to the most deserving, and the whole assembly then adjourned 'from the church to the lawn which surrounds the Parsonage and opens unto a romantic ravine the wild beauties of which the eye would never weary of exploring'. There in the shade of 'luxuriant trees' they found tables laden 'with a variety of dainties, not forgetting the long-famed plum pudding of Merry England' . . . in July! However, children of the '40's were a hardy lot, and they did full justice to the fare, and kept the adults busy 'replenishing the cups of tea.' The party ended at sunset with the writer's earnest hope, shared by everyone, that it was the first of many similar occasions.⁷

The Sunday School, founded in 1819 had apparently lapsed somewhat in the intervening years, and was only recently in operation again. In Charles Mathews' time there is repeated reference to children presenting themselves after service to recite part of the Catechism, but they were few in number and often ill-prepared, so that in January of 1839 he recorded procuring some books for Dr. Paget to 'commence' Sunday School. Whether this marked the turning point, the fact remains, that by 1842 the Sunday School was small but flourishing.

ST. JOHN'S PAROCHIAL LIBRARY

A development traceable to the Sunday School Festival was the founding of the Parochial Library. There were some funds left over from this successful event, and the plan was to start a Sunday School library. When it was finally 'instituted' on December 15, 1842, it had become 'St. John's Church, York Mills Parochial Library', the title, rules, subscribers and list of books all duly noted in a special book by someone who wrote a copperplate hand.⁸

The 'Rules' placed the clergyman in charge of the library, and set the subscription rates at five shillings a year, two shillings and sixpence for six months, and one pound ten shillings for life.

Only one volume at a time was to be borrowed, and if it contained less than 300 pages was to be returned within a month. Books lost or damaged were to be replaced or repaired, and the subscriptions were to be used to add to the number of volumes.

The original library seems to have contained fifty books selected to appeal to all ages, everything from the Juvenile Sunday Library in two volumes to *The History of the Plague in London*, and *The Rise and Progress of Religion in the Soul*. Some at least of these would be purchased at the new Church Society Book Depository on King Street. Changes in handwriting in the list of titles indicate additions from time to time until the total reached three hundred and fifty-eight volumes. Thus, from a small beginning there developed quite an extensive source of reading matter in the days before public libraries were numerous, or accessible at all to people in rural areas. The long lists of books borrowed and returned shows that it was used extensively. It was probably housed in the Rectory, although years hence the vestry of the second church was used.

In 1862 a new start was made. The library was reduced to forty-seven books for adults and seventy for children, the number to be increased again from time to time. The need for it dwindled as time went on, and although there were still a few volumes when Archdeacon McCollum came to York Mills in 1926, there was little demand for them and the project was abandoned until recently.

Today, in the narthex of the enlarged church, neat shelves of the latest books on various aspects of the Christian Faith are available to a new generation of church people.

REVIVAL OF THE BUILDING FUND

The young clergyman might well have been pleased with the hum of activity in the parish in the early years of his ministry. The Building Committee, consisting of twenty men of the parish with Mr. Sanson as chairman, Cornelius van Nostrand as treas-

urer, and Col. W. C. Rochfort as secretary,⁹ were busily engaged in fund-raising and deciding upon the general size, design and specifications of the new church. They revived the first tentative efforts of 1840, and now, on November 9, 1842, established a new subscription list payable in three instalments of four, twelve and eighteen months from that date.

The sums collected were recorded in a special book, similar in appearance to the Vestry Book, and in addition to this the treasurer kept a small pocket-sized account book in which he noted money received and sums paid out to the builder, architect, etc. There are columns noting the money received from Sunday collections, a practice begun when the fund was established and carried on for many months, the money from this source averaging about twelve shillings a Sunday. Some donations were in the form of material—lumber, timber, stone, or as in one instance, 'Nails from a friend, 5/2.' Among the names on the subscription list are those of the old families as well as more recent ones, and together representing farms and homes scattered over a vast area. There is an item of £10 from 'Gentleman John Wilson', who if he was not the original host to visiting divinity students in the 1820's, must have been his son who was also known by the same designation.¹⁰

ASSISTANCE FROM TOWN AND OUT-OF-TOWN

In December, the Wardens inserted a paragraph in *The Church* appealing to the people of Toronto for financial help.¹¹ As a result we find names such as Henry Rowsell, the bookseller; John Kent, editor of *The Church*; James Strachan, lawyer and son of the Bishop; Samuel Jarvis; Mr. Justice Jones and '150 King Street West', which may have been an early example of an office collection.

In the months ahead, Alexander Sanson was to make a trip to Kingston to appeal for funds for the building. He returned with £9.15.0 to add to the fund, and in addition to this the Ven.

George Okill Stuart, Archdeacon of Kingston, remembering, perhaps, the little congregation at Ketchum's years ago, made a further donation.

From all these sources the money came in slowly till it reached a sizable sum, but never more than they needed, in fact never quite enough. They were, as an old account puts it, 'a congregation neither numerous nor wealthy' and yet with a good deal of faith and courage they were planning to build a relatively large church.

THE ARCHITECT, JOHN GEORGE HOWARD

It was natural that they should go to J. G. Howard, a leading architect, engineer and surveyor, for the plan for the new church. In addition to his varied professions, Mr. Howard had been drawing master at Upper Canada College since 1833. There he knew Charles Mathews well, and would have heard of the proposed building project from its very beginning. Moreover he had designed the spire, if not the church itself, for St. Paul's, Yorkville, with which both Mr. Mathews and Mr. Sanson were still associated.

John G. Howard had come a long way since his arrival in Upper Canada in 1833. During the first cheerless winter he and his wife had lived in unheated attic rooms from which Mr. Howard turned out dozens of plans and sketches for Sir John Colborne's approval. These won for him the post at Upper Canada College, and were also the means of publicizing his talents far and wide. He became the city surveyor, and already many public buildings in Toronto and the province had been built from his designs.¹²

The prodigious output from his drafting board, and the varied branches of his profession that he carried on simultaneously have made the name of John G. Howard something of a legend. He bequeathed his home, Colborne Lodge, and the surrounding estate, High Park, to the City of Toronto, and recently, many of his drawings were discovered in an old shed behind the Lodge.

B. Napier Simpson, Jr., himself an architect,¹³ marvelled at the volume of work represented, and in looking through the collection he came upon the plans for St. John's Church and the design for the Holy Table, pulpit and reading desk. Photostats of the original drawings are in the St. John's archives.

CHOICE OF DESIGNS

The Building Committee had decided on a church 'forty feet by sixty, Gothic, plain and simple with lancet windows and a tower complete in itself.' There was some talk of using mud brick, but this idea was discarded in favour of burnt red brick. The architect submitted some variations, i.e., no tower, with a tower, and with tower and spire. Tentative specifications for the church with tower and spire were submitted and the incompleted, unsigned copy still in the church's possession shows that the spire would have been sheathed in tin and surmounted by a ball and weathercock. It is apparent that this alternative to the Building Committee's original idea was at least discussed even though it was not accepted.

TENDERS CALLED AND FURTHER CHANGES

Several tenders were received in February 1843, and that of Henry G. Papst, one of the Churchwardens, was chosen. He agreed to build the church according to specifications, with the exception of the pews, for £632, a sum considerably less than any of the others. In the weeks that followed a number of changes were made, and the contractor was praised for his co-operation in this and every other aspect of the undertaking.

First, it was found that 'diamond-shaped leaded lights cost a mere trifle more than the common ones, and as the difference had been tendered they will be used.' Then, a bed of blue clay was discovered nearby which would make an excellent white burnt brick, so it was decided to have this in place of the ordinary red burnt brick originally planned. This entailed some extra cost, but

Mr. Sanson reported happily that, 'Two ladies foremost in works of piety and love, have generously given additional sums to effect so desirable an improvement.'¹⁴

Further benevolence of an unnamed lady provided the funds for the making of the Holy Table. When the architect submitted plans for this, as well as the pulpit and reading desk, the clergyman wrote, 'I will recommend it to the lady donor, and knowing her consideration, am sure she will allow me to pay Shepherd the Six Pounds.'¹⁵

At the Easter Vestry Meeting, 1843, Cornelius van Nostrand and H. G. Papst were again Churchwardens, and Col. W. C. Rochfort and William Marsh were designated as assistants; but in the document sealed in the corner-stone they are all listed as Churchwardens, an interesting precedent to a system of deputy wardens that was introduced one hundred years later. The fund raising continued aided by the collections each Sunday. Between four and five hundred Pounds had been subscribed, and all was in readiness to begin.

Notes on Chapter VII

The Reverend Alexander Laing Sanson

- 1 Biographical data: *A History of Simcoe County*, by A. F. Hunter, publ. 1909, 2 Vols., Vol. 2, pages 162-3; *History of Toronto and the County of York*, publ. 1885, 2 Vols., Vol. 2, page 142.
- 2 There were two sons and two daughters. Alexander Sanson's brother, David, became a merchant in Orillia and was mayor of the town.
- 3 The Rev. Canon Alan D. Greene, a grandson, suggests that Alex Sanson was for a time on Manitoulin Island with his brother-in-law while he was studying for Holy Orders.
- 4 Minutes of Vestry Meeting, July 18, 1842.
- 5 *The Church*, October 28, 1842.
- 6 *Toronto of Old*, by H. H. Scadding, publ. 1873, page 407; *Landmarks of Toronto*, by J. R. Robertson, Vol. 4, pages 14-15.
- 7 *The Church*, August 5, 1842, Vol. 4.
- 8 Both books, 1842 and 1862, recording library volumes are in St. John's archives.
- 9 A separate document—Minutes of meeting and list of committee members—in the church archives.
- 10 Lists of subscribers, in the archives. The pocket-sized account book was presented to St. John's church by Arthur H. van Nostrand.
- 11 *The Church*, Friday, December 30, 1842.
- 12 Biographical data on J. G. Howard: *History of Toronto and York County*, publ. 1885. Vol. 2, pages 69-81.
- 13 B. Napier Simpson, Jr., widely known as an authority on Canadian architectural history, has been consultant for Pioneer Village and Upper Canada Village, and on advisory committees of North York Historical, and York Historical Societies. As member of St. John's Archives Committee he designed the display case in the narthex of the church.
- 14 *The Church*, June 9, 1843, Vol. 6-7.
- 15 Letter from the Rev. Alex Sanson to J. G. Howard—in the church archives. N.B. The fact that Mrs. Duncan Cameron and her daughters made the cushions for the kneelers at either end of the Holy Table suggests that she may have been the 'Lady donor' mentioned.



CHAPTER VIII

From Corner-stone to Official Opening

'Tuesday, May 30, (1843) was an interesting day in York Mills—one that will not easily be forgotten by the minister and congregation of St. John's Church. . . .'¹ With these words the Rev. Alexander Sanson began an account published in *The Church* in which he described in detail 'The Ceremony of Laying the Corner-stone of the New Church of St. John, York Mills'. Who was better able to tell the story than the youthful minister who had worked so hard, and with such enthusiasm, to bring it about? The article carried no by-line or signature, but the author is easily identified.

He tells us that it rained heavily, and although there were more than three hundred persons crowded into the old church, many more could not venture forth, or were forced to turn back en route. The old church was, of course, at the east end of the property, and to the west, beyond the churchyard in a newly cleared area near the brow of the hill, the site was all in readiness for the corner-stone ceremony.

The service began in the old church where 'At twelve o'clock, the Lord Bishop of Toronto took his seat within the rails of the

altar, accompanied by his chaplain, the Rev. H. J. Grasett, and the services were commenced with morning prayer by the Rev. A. Sanson. . . .’

SINGING, UNACCOMPANIED

‘After the three collects the congregation sang, seemingly with one heart and one mind, the last four verses of that most beautiful ‘Song of David’ the 122nd; and at the conclusion of morning prayer, the 15th, 16th, and 17th verses of the 90th; both of them confessedly well-adapted to the time, place and circumstances.’ There is no mention of any instrumental accompaniment to this, or the hymn ‘sung *uno ore*’ at the conclusion of the ceremony.

The sermon was preached by the Rev. Dr. Beaven, Professor of Divinity in the University of King’s College, who chose as his text, Psalm 118, verses 22, 23 and 24. His stirring appeal for further financial support from the congregation resulted in a collection amounting to £14. 4s. 3½d.

CONFIRMATION SERVICE

Normally the service would have continued from this point at the site of the new building. Instead, the congregation remained in the old church while Bishop Strachan confirmed four candidates: the Rev. A. Sanson, the Rev. A. Townley, and Messrs. Leach and Ritchie. For various reasons, all four of them were well-known to the York Mills parishioners.

The Rev. Alexander Sanson was the parish clergyman, ordained, but until now not confirmed. He had come from a Scottish Presbyterian background originally, and it is possible that during his youth in Orillia the decision to be confirmed and the visit of the Bishop (from Quebec before 1839) did not coincide, and so this rite was until now overlooked.

Writing about the four candidates, and about his own reaction to the step they were taking, he states: ‘One of them feels no hesitation in saying that he was led to take this step by a desire to

become in all things a pattern to those among whom he labours in the work of the ministry, to obey the voice of the Church, and in consideration of our manifold infirmities to avail himself of every accessible means of grace and spiritual blessing. And doubtless as far as cases agree, such were the motives of the others.'

THE REV. (LATER DR.) ADAM TOWNLEY

The Rev. Adam Townley was a familiar figure, too. For the past three years he had been assisting the Rev. George Mortimer at Trinity Church, Thornhill. In Mr. Mathews' time he conducted funeral services occasionally at St. John's, for during the week the Classical Master would be unable to come out from town to his country parish. Mr. Townley was about to leave for the mission of Dunnville on the Grand River in the Niagara District.² Years hence he became a prominent clergyman in Paris, Ontario.

Mr. Townley had been a Methodist preacher prior to his ordination, and like Mr. Sanson, had never been confirmed. Having chosen to enter the Anglican ministry, he found the ritualism of High Church very appealing. Dr. Langtry describes him as 'a good-tempered and persistent controversialist'.³ He and the Rev. W. Stewart Darling were early advocates in this country of the Oxford Movement trend to High Church liturgy and ritual.

WM. TURNBULL LEACH AND WM. RITCHIE

Messrs. Leach and Ritchie had been ordained clergymen in the Presbyterian Church. Their defection to the Church of England caused a bitter controversy that enlivened both the church and secular press of the day. They were at this point preparing to enter the Anglican ministry.

The Rev. William Turnbull Leach, M.A. (Edin.) had been the second minister in charge of St. Andrew's Presbyterian Church, Toronto, where he had been inducted in 1835. His health was not rugged, and the early years of this famous church

were somewhat difficult, so that he sought a quiet, more rural charge. He declined a call to Newmarket in 1837, but accepted the Presbyterian church at York Mills in 1842. A short time later, in spite of bitter censure and opposition, he entered the Anglican ministry.

His health improved, and he became in later years Dean of Christ Church Cathedral, Montreal, Professor of Classics and Vice-Principal of McGill University. The Rev. Dr. Stuart Parker in his appraisal of Dr. Leach, writes that his career is 'another example of the Scots faculty for rising to eminence even in a context into which he enters as more than a stranger'.⁴

Not as much has been discovered concerning the Rev. William Ritchie, except that he was born in Scotland and educated at Edinburgh University. Apparently he too made the transition to the Church of England ministry successfully, and we hear of him in 1851 as the rector of the church at Sandwich. He was later appointed a Canon. His last parish was Georgina on Lake Simcoe. He died in 1885 at an advanced age.

LAYING OF THE CORNER-STONE

The Rite of Confirmation concluded, the Bishop and his clergy proceeded to the site of the new building. It was raining heavily and not more than one-third of the congregation ventured forth from the shelter of the old church. At the site, the builder had erected a platform on either side, and as Mr. Sanson wrote, this 'liberal minded contractor . . . had he anticipated the weather so unfavourable would, there is no doubt, have erected a temporary shed'.

In spite of the rain, it was all very impressive. The flags, the Royal Standard and the Union Jack, flew from the top of a large triangle from which was suspended the corner-stone ready to be lowered into place at the proper moment.

The Rev. H. J. Grasett began this portion of the service by reading the versicles and collects appointed for such an occa-

sion. After this Mr. Sanson unrolled a parchment and read the following:

‘In the name of the Father and of the Son

And of the Holy Ghost. Amen.

This Corner Stone

Of St. John’s Church, York Mills, County of York,

Home District,

Was laid on the 30th day of May, A.D. 1843,

And in the sixth year of Her Majesty

Victoria—

Queen of Great Britain and Ireland,

By the Honourable and Right Reverend

John Strachan, D.D. L.L.D.

Lord Bishop of the Diocese;

The Reverend Alexander Sanson being the Minister of the

Congregation;

And Messrs. C. Vannostrand, W. C. Rochfort,

H. Papst, and W. Marsh, Churchwardens.

The same, together with D. M. Murray,

Amos Thorne, Samuel Huson, Archibald Cameron,

Francis Neil, Esq.

Robert James Sr., John C. Vannostrand,

Robert Tredger, Joseph Harrison, sen., George Harrison,

William Miller, and John Turple,

The Committee for the erection of this Church.

H. Papst and George Brown, Builders;

J. G. Howard, Esq. Architect.

Except the Lord build the house, their labour is but lost
that build it’.

‘This Church, erected by voluntary contributions, with
the assistance of fifty pounds sterling from the venerable
Society for the Propagation of the Gospel in Foreign Parts,
obtained through the Bishop of Toronto, and in the place of
the old Church falling into ruins’.

'This document', Mr. Sanson wrote, 'together with the latest number of *The Church Journal*, and a programme of the ceremony; an English shilling, sixpence, and four penny pieces of the present reign; a penny and a half penny of the Montreal Bank; a half penny of George III and three silver medals—was put into a bottle which the architect sealed and deposited in the cavity of the stone'.

Of this assortment of coins and medals, the George III half penny and one of the medals were from the first corner-stone, beneath the south angle of the old building. The medal was the one inscribed:

'Francis Gore, Esquire
Lieutenant Governor
1816'

and on the reverse side:

'Fifty-sixth
of
George Third'

to which had been added, 'Removed from the old Church, near this, 30th May, 1843' engraved around the verge.

The two new silver medals were also suitably engraved, one with the inscription:

'John Strachan, D.D.
Bishop of Toronto.
Alexander Sanson
Minister
1843'

and on the other side:

'Sixth
of
Victoria'

The other new medal was one placed in the corner-stone by the architect, and containing a list of churches in the diocese being built according to his plans.

Bishop Strachan laid the corner-stone with these words: 'This corner-stone of the foundation we lay in the name of the Father, and of the Son, and of the Holy Ghost, and may God Almighty grant that the building thus begun in His name may be happily carried on to its complete termination, without injury or accident, let or hindrance; and that when completed it may be consecrated and set apart for Him and His service, to the honour of His name, and the Salvation of the souls of men. Amen.'

The rain continued, although, as Mr. Sanson suggests, it did not seem to affect the eager interest of those in attendance. The Bishop was, as usual, oblivious to any inconvenience, in fact he said in his brief address, 'I do not look upon it (the rain) as an unfavourable omen, for when I first came here this time twenty-seven years ago, it rained still more heavily, and I read prayers and preached to only three persons.'

He congratulated the people on their increased numbers, and urged them to see the work now begun through to completion, 'and afterwards to think of sending that aid to others which they themselves had received'. With the singing of a hymn and the Benediction, the service ended.

RECEPTION AT 'LINDALLY'

Mrs. Cameron, widow of Lt. Col. Duncan Cameron C.B., opened her home for the reception afterwards, and among the distinguished guests were the Hon. Mr. Chief Justice Robinson, the Hon. Mr. Vice-Chancellor Jameson, the Hon. and Rev. A. Cavendish, and the Rev. George Mortimer, Rector of Thornhill. These, together with a large assembly of people, congregation and friends, enjoyed the hospitality of 'Lindally' the Cameron's spacious home, named after the family estate in Lochaber, Scotland.

This substantial mansion which was to become in later years the clubhouse of St. Andrew's Golf Club, was built in 1836 by Lt. Col. Duncan Cameron C.B., a Peninsular War Veteran who

had been second in Command of the 79th Foot, or Cameron Highlanders during the conflict, and was later commanding officer of the regiment. He retired from the army in 1820, and in 1835 brought his wife and family of nine children to York County where at York Mills he built the twenty-eight roomed house on Old Yonge Street several hundred yards north of the church.

The Colonel had died in October of the previous year, and was buried in the churchyard, the Rev. T. H. M. Bartlett and the Rev. Alexander Sanson officiating. Twelve Highlanders of the 93rd Regiment, then stationed in Toronto, were the pall-bearers, and the haunting lament of the bagpipes marked the occasion as one that was long remembered in the parish.⁶

Mrs. Cameron and the family continued to play an important role in the activities of St. John's. Archibald Cameron, the eldest son who was now twenty-five years of age, was later to serve as churchwarden in 1849 and 1851.

A YEAR OF CONSTRUCTION

For the next twelve months services continued to be held in the old church, while the congregation watched with keen interest the building of the new St. John's Church. Groups of men in work meetings, or bees, helped from time to time with some phases of the actual construction.

During the summer the Bishop's pastoral visitation of the diocese brought him to York Mills on Thursday, August 3rd, for a Confirmation Service at which twenty-six candidates, some of them adults, were presented.⁷ The service was at eleven o'clock and there is no doubt that his Lordship was conducted on a tour of inspection afterwards. He was well aware of the current project, and in his sermon on this particular morning had told again that favourite story of the difficult early days of the parish.

It was a busy year for the energetic young clergyman with a building programme in addition to his regular duties. On No-

vember 22, 1843, he went into town to the firm of Thomas D. Harris, Ironmonger, at the sign of the Anvil and Sledge, King Street, to order the bell for the tower. It weighed 400 pounds, which at a cost of two shillings a pound amounted to £40. To this sum was added another £6 for the yoke and other fittings. Two weeks later he made a down payment of £6 and this together with Mr. Harris's own contribution of one-sixth of the cost, left a deficit of £32 which he paid by promissory note. A month later he was in this same King Street store to make a cash purchase of two stoves, ninety-six lengths of stove pipe and six elbows, for a total of £11.⁸

Everything was proceeding well, and the Rev. Alexander Sanson was in a particularly happy frame of mind, because he was soon to leave for Orillia, where, on February 20, 1844 he married Elizabeth Dallas, the Rev. S. B. Ardagh, Rector of Barrie, performing the ceremony.⁹ The bride was the daughter of James Dallas, another prominent citizen of Orillia from its earliest days. Another daughter married the Rev. Dr. F. A. O'Meara under whom Alexander Sanson had studied for the ministry.

It was soon after the young couple took up residence in the Rectory that Mr. Sanson tried to make use of the Glebe, or Rectory farm, for pasturage, firewood, etc. The tenant farmer objected, and when the Bishop sought to prove his right to do so, he found that Alexander Sanson had never been regularly appointed to the parish. The oversight was speedily corrected.¹⁰

At the Vestry Meeting of April 1844, the scale of fees payable to the Parish Clerk for various services was discussed. William Harvey had been appointed two years earlier at an annual salary of £10, and it was now stipulated that he could also charge for being in attendance at Burials—1/3, Baptisms—1/3, Marriages—2/6, and Ringing the Bell and cleaning the church 5/- per month. Five years later a second man was added to the staff when Henry Collins was appointed sexton at a salary of £6 a year. His

duties included cleaning the church, but William Harvey had a further source of income, a percentage of the pew rents he collected.

THE FINAL 'BEE'

As the church neared completion, the last of the work meetings was called, and this, we are told, was the most interesting of all, 'because while the men with their horses and carts were labouring with much energy as if their harvest was at stake, the females who have never been backward in the good cause, and among them the Clergyman's wife, were equally anxious and busy within, cleaning and furnishing'.¹¹

Even so, the church was not entirely completed, and years and a good deal of money were to be spent improving the interior. The pews from the old church (a narrower building) fell short of filling the space available, and whereas they had appeared to James Strachan in 1819 to be 'very decent', they were not quite so suitable in the new setting, and there were none at all in the gallery.

The opening was planned for June and a notice inserted in *The Church* on June 7, 1844 announced the service.

The New
Church of St. John,
York Mills, Yonge Street,
will (D.V.) be opened on Tuesday
11th June proximo. A Sermon
will be preached by the Hon. the
Right Rev. the Lord Bishop of Toronto.
Divine Service to commence at 11 o'clock A.M.
There will be a collection in aid
of the Building Fund which it is
hoped will be liberal.

York Mills.

23 May, 1844

THE OFFICIAL OPENING

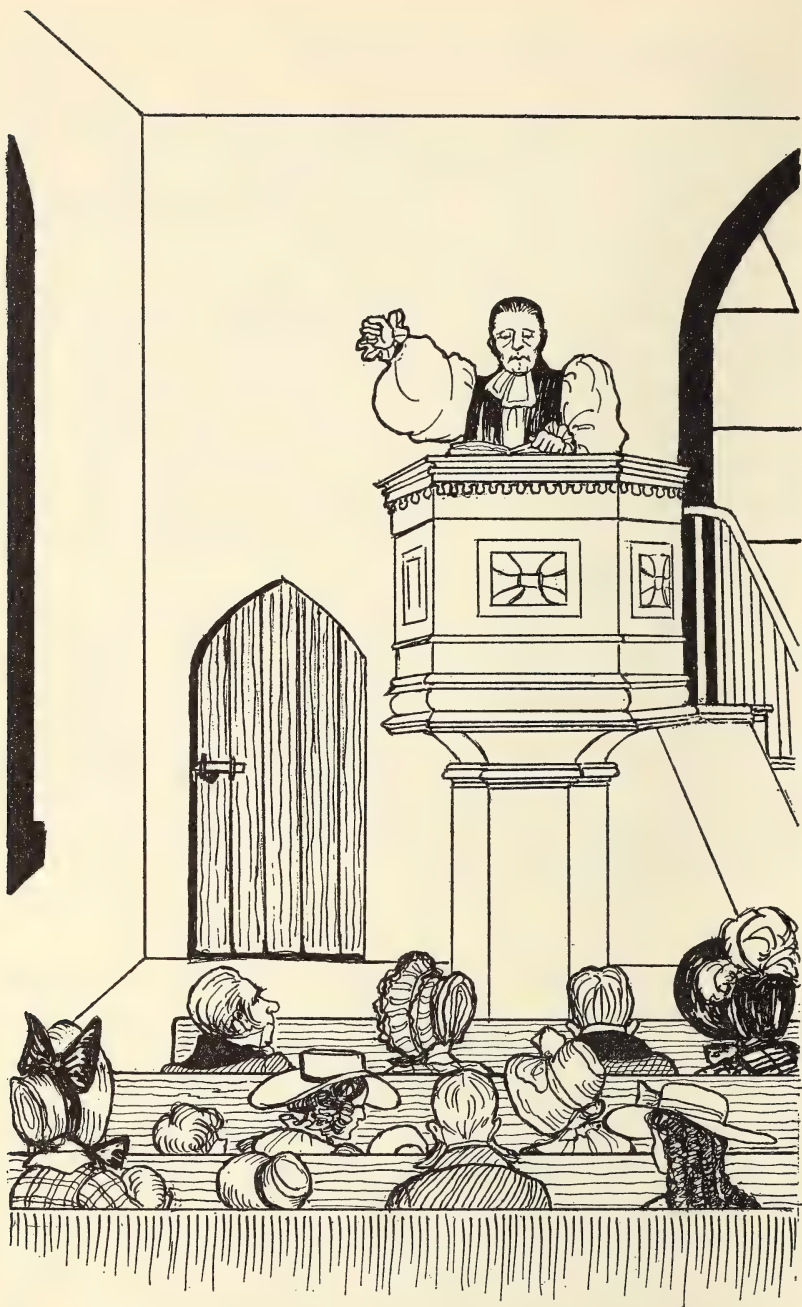
Tuesday, June 11th at 11 o'clock, the Bishop and several clergy were present to take part in the service. The Rev. Frederick A. O'Meara, LL.D. read Morning Prayer, after which his Lordship read the decalogue and the Gospel for the day, and preached a sermon from the second verse of the 137th Psalm. In anticipation of this occasion and future services in the new church, a choir had been formed and 'a hymn was sung at the place appointed for the anthem and the 122nd Psalm at the conclusion of Morning Prayer.' The service drew a large congregation but the offertory amounted to only £13. 9. 9. which 'did not realize the hopes of the Building Committee'.¹¹

The next Sunday, June 16th, as the long years of regular services began in the church, there was a baptism; 'Elizabeth, daughter of William and Dinah Marsh, born May 2, 1844 was baptised during Divine Service in the New Church of St. John'. To this, Mr. Sanson added a footnote, 'This Dinah Marsh, late Dinah Lush, is from Kilmington, Somersetshire, England', thereby identifying the second wife of William Marsh, the half-sister of his first wife, Susannah.

A MATTER OF REVENUE: PEW RENTS

The following week a Vestry Meeting was called to consider the scale of pew rents. A brief summary of the subscriptions to the building fund had shown a total of £537 collected. Since the original estimate of £632 there had been additional expenses, so revenue was a matter of some concern. No figure is recorded at this period of the entire cost of the building, but it was estimated a decade later to have been about £800.

The meeting was well attended by parishioners anxious to claim the pews of their choice. The first six pews from the front on either side were set at £1.10 a year, the next four at 25/- and the last four at 15/-,—twenty-eight pews in all and twenty of them were allocated at once, the remainder in the weeks ahead.



RUTH M. COLLINS

Bishop Strachan preaching from the Tall Pulpit

SALE OF THE OLD CHURCH BUILDING

The old building remained at the east end of the churchyard until 1845 when the Vestry decided that it should be sold. Its dilapidated condition raised fears that another winter's snow would cause the roof to collapse. It was bought by Edward Pease and moved to his farm near Lansing where the framework was used until recent years. Mrs. Joseph Bales,¹² owner of the land when it was sold for sub-division, had the building dismantled and the beams stored so that they were available when St. John's Church was enlarged in 1948. Mr. Pease, as an old man, provided the data on which a drawing of the church was based.

Notes on Chapter VIII

From Corner-stone to Official Opening

- 1 Account of the Laying of the Corner-stone, *The Church*, June 9, 1842, under Ecclesiastical Intelligence.
- 2 Testimonial to the Rev. Adam Townley, *The Church*, August 18, 1843.
- 3 *The Colonial Church: Eastern Canada and Newfoundland*, by the Rev. J. Langtry, 1892, page 216. Also: *The Anglican Church in Canada*, by Thomas Edward Champion, page 18.
- 4 *The Book of St. Andrew's*, by the Rev. Stuart C. Parker, D.D., publ. 1930.
- 5 *Canada, Past, Present and Future*, by W. H. Smith, publ. 1850, and *The Church Chronicle*, July, 1885.
- 6 Biographical data: *The Dictionary of Canadian Biography*, by W. Stewart Wallace, M.A., publ. 1955, Vol. 1; *The Telegram*, July 9, 1927, under heading 'Pioneers and Soldiers Rest in Old Historic Churchyard'; *Saturday Night*, July 7, 1928, page 25, an article by Elsie M. Campbell.
- 7 *The Church*, September 6, 1843, Vol. 5: 'Pastoral Visitation of the Lord Bishop of Toronto during Summer and Autumn of 1843'.
- 8 Bills for both these preserved in the church archives.
- 9 From the Parish Register of St. James Church, Orillia.
- 10 *Strachan Letter Book*, 1844-49, Page 43: Letter to the Hon. D. Daly.
- 11 *The Church*, Friday, July 19, 1844.
- 12 The Bales family were among the early settlers. John Bales came to Canada from England in 1819 and settled in York Township. In 1824 he bought 60 acres on the site of the present York Downs Golf Club. Branches of the family have in the years since then been adherents of both Methodist and Anglican Churches in the area. The old parish register notes the baptism of the children of John and Elizabeth Bales.



CHAPTER IX

Early Years of the Second St. John's

There was no let-up in the pace of events set in the first half of this memorable decade. Improvements in the interior of the church, the acquisition of a barrel organ, the building of a driving shed, arrangements for an alternate church road, all this and more kept the parishioners busy, while the Rector with dedication and enthusiasm served the congregation at St. John's and three out-stations as well.

It is at this point that Joseph Beckett, Esq. enters our story. As the newly-appointed Rector's Warden in 1846 he infused such a surge of new energy and optimism into the life of the parish that his name retains an aura of gratitude to this day.

He had come into the parish recently to take up residence in his new home, 'Arley Lodge' on the west side of Yonge Street in the Bedford Park area. He was fifty-six years of age at the time, a successful chemist whose laboratory at 12 King Street West had been since the early 1830's a noteworthy feature of the city's most fashionable thoroughfare. Anna Jameson, writing in 1837, was able to overcome her dislike of practically everything she encountered in Toronto to report that of the shop fronts on King Street she thought 'that of the apothecary to be worthy of Regent Street in appearance.'¹ The reason for this unusual approval was that the

window in question consisted of panes of glass set in a brass frame.

Four years after moving to the York Mills parish, Joseph Beckett was to sell the controlling interest in his laboratory to a young employee, Edward Hooper,² a name associated ever since with pharmacy in Toronto.

Like many another person since, the new warden had 'discovered' St. John's on its hill-top setting, and proceeded to enter into parish life with a zest that was appreciated by a congregation somewhat exhausted after a building programme. At his urging the pew rents were raised as a measure to meet the current debt, and further increases afterwards doubled the rate set originally. He instigated a drive to improve the interior of the church. Details are lacking, but one improvement was undoubtedly the installation of more pews in the vacant centre area.

At the Vestry Meeting on Easter Monday, April 5, 1847, Joseph Beckett himself was not present, but a letter and his statement of receipts and expenditures was read. It left the Vestry in such a glow of gratitude that it was resolved at once to publish in the press 'an acknowledgement of their obligations.' As a result, the following appeared in *The Church* on Friday, April 9th.

'The Rector, Acting Churchwardens and congregation of St. John's Church, York Mills, avail themselves of the medium of this paper to acknowledge their high sense of the exertions and liberality of Joseph Beckett, Esq., during the comparatively short period in which he has resided among them and acted in the capacity of senior churchwarden. They think it worthy of being recorded in this Journal that Mr. Beckett has exerted himself to the utmost to improve both the interior of their 'Holy and Beautiful House', and the financial affairs of the parish, and that at the same time, in the execution of these improvements he has expended out of his own private purse a sum exceeding Sixty Pounds.

'Should this grateful and dutiful acknowledgement meet the eye of that gentleman, who is now absent in England, it will be

gratifying to him to learn that the congregation are unanimous in their approval of his suggestion that the Pew rents should be increased in order to facilitate the liquidation of the debt which still remains upon the Parish Church. They have indeed gone beyond his motion by imposing an additional sum of Five Shillings upon all, instead of upon a limited number of Pews. This may appear trifling in itself, but in the aggregate it amounts to nearly Ten Pounds, and is the more important as the parishioners are also determined to proceed with the planking of a road from Yonge Street to the Church door, which involves an expense of at least Thirty Pounds.'

Lt. Col. Amos Thorne, The People's Warden, presented the regular accounts at this Vestry Meeting, and received a vote of thanks for past services and a vote of confidence too, for he and Mr. Beckett were both returned to office for another year. Soon afterwards Col. Thorne left for England himself. In May of 1847 these two men met in London, each presumably there on other business matters, but together briefly for the purpose of buying a barrel organ for their parish church at York Mills.

Amos Thorne played a prominent part in the affairs of St. John's for a number of years. He was on the Building Committee in 1843, was Rector's Warden in 1845 and 1855, and People's Warden in 1846-47. It may be supposed that he had some connection with the Thorne family of Thornhill, but so far the relationship has not been traced. His interest and that of his family centred around church music and the choir.

THE CHOIR AND THE BARREL ORGAN

Music at St. John's had been improving steadily since the formation of the choir for the official opening. There were no pews in the gallery, but it is possible that chairs or benches served the purpose, and the small choral group would sing from this vantage point above the congregation. Their efforts added a great deal to the services, and before long a further impetus was added

with the arrival in the parish of Daniel Grigg Hewett, an Englishman who brought his wife and twelve children to York Mills in 1845. He settled on a farm in the area, and very soon we find him leading the choir—with the aid of a tuning fork. His children recalled this vividly and regaled succeeding generations with the story.³

MISS THORNE COLLECTS FOR THE ORGAN FUND

Miss Thorne, a daughter or sister of Col. Thorne began in January of 1846 to collect money for the purchase of a barrel organ. The list of subscribers, preserved to this day, is long and extends over a year in time. Miss Thorne began with commendable determination to appeal to all and sundry, beginning with the Bishop who subscribed a Pound. The long list includes parishioners as well as many well-wishers beyond the parish, such as, the Rev. Henry Scadding, Samuel Jarvis, Henry Rowsell, Messrs. Jakes and Hay and many other surnames famous in the history of Toronto—Howard, Hagarty, Boulton, Gamble, Ridout, etc.

Messrs. Tredger, Papst and van Nostrand collected various smaller sums in their own circle of friends to add to the fund. In all, more than £46 was collected, and a Bazaar and Sale of Work, which must have been on an ambitious scale, realized a further £28.

TWO CHURCHWARDENS IN LONDON

When Col. Thorne left for England in the Spring of 1847 he was able to take with him Fifty Pounds toward the cost of the organ. Mr. Beckett in his final statement lists two occurrences on May 28: the Fifty Pounds 'given into my hand in London by Col. Thorne',⁴ and the actual purchase of the organ, so we are left with the interesting vignette of the two Churchwardens from St. John's going together to choose the barrel organ.

It was the London of Dickens' time, and the firm of T. C. Bates and Son was at 6 Ludgate Hill, at the top of this steep

incline in the very shadow of St. Paul's. There they found an establishment that offered finger organs, pianofortes, seraphines (or portable organs), and a whole series of 'Sacred Barrel Organs' ranging in price from £15 to £80 according to size.

They chose Number 6 as advertised in the literature that accompanied the organ.⁵ In the invoice it is described as 'Church Barrel Organ in Solid Oak, Gothic Case, 8ft. 6 by 4 ft. 1. Gilt front, on a pedestal; five stops; open diapason, stopt do., Double do., Principal and fifteenth, and one barrel, ten tunes, to order—£40.' Two extra barrels were ordered so that the organ had a repertoire of thirty tunes. This, together with three large packing cases brought the cost to £53. To complete the transaction there was the matter of insurance, currency exchange (Halifax Currency was a trifle below Sterling), import tax and freight.

A demonstration of the instrument's range and operation must have taken place, because the same hand that wrote out the original invoice wrote hurriedly on two pieces of plain paper detailed instructions for the purchasers and those who would be playing it in York Mills.

MEANWHILE, IN YORK MILLS

At St. John's the choir carried on in pleasant anticipation of the arrival of the organ. A wedding within their own group took place on July 30, when Charles Richard Thorne, a relative of Col. Amos Thorne, possibly his son, married Louisa Hewett, daughter of the choir leader.

In early September the Barrel Organ reached York Mills. It had been damaged in transit, but John Thomas, a Toronto pianoforte maker of Harmony Place, 140 King Street West,⁶ repaired the damage and erected the organ in the church for the sum of £6. 10. 0. which brought the total cost of the instrument to £81. 10. 6. More funds had been collected during the summer by Miss Thorne, and a further effort was to achieve the full amount by the following March.

The advent of the barrel organ was a highlight in the life of the parish. All that the wardens had been told about operating the instrument, changing barrels, selecting tunes and setting the stops would be explained with the aid of the written notes for the benefit of the choir leader, and probably the parish clerk, too, because 'turning the organ' was soon to become one of his duties. The turning of the handle rotated the barrel which in turn tripped the various notes after the fashion of a music box, and at the same time operated the bellows.

To a choir accustomed to no accompaniment whatever, the possibilities of the following selection of melodies must have been exciting. On the first barrel there was: Creation, Old Hundred, Morning Hymn, Saint Anne's, Sheldon, Oxford, Warwick, Mount Ephraim, Easter Hymn and Sicilian. The second contained: Evening Hymn, Luther's Hymn, Carey's, Burford, Bedford, Manchester, London New, Peckham, Hark the Herald, Helmsley's Advent Hymn. And the third offered: Wareham, New Sabbath, Portugese Hymn, Martin's Lace, Devises, Abridged, Abridge, Irish, Sherland and Harrow.

By October they were already accustomed to the new organ, and a visitor to the church was inspired to write a letter which appeared in *The Church*: 'We were very gratified in witnessing the pleasing effects of the barrel organ lately put up in St. John's Church, York Mills. Barrel organs as now constructed appear to be well adapted to use in country churches where there is often difficulty in procuring a competent organist.'

At the Vestry Meeting the following April, Miss Thorne received a vote of thanks 'for her untiring energy in collecting funds for the purchase of the organ', and Daniel G. Hewett and the members of the choir were given a similar accolade 'for their successful endeavours to improve the Psalmody of said church.'⁸ Joseph Beckett presented a financial statement of the entire transaction in a neatly itemized account, little thinking of the story it would tell more than a century later.

EPIDEMIC OF 1847

The activities of this period, untroubled though they seem, were actually taking place in the midst of a raging epidemic. Ship fever, or cholera, that recurring plague of pioneer days, was rampant again. The peak year is generally recorded as 1849, when in Toronto the ravages of the disease were finally checked by the great fire that destroyed St. James' Cathedral and so much of the city. However, the earlier epidemic, started by the first wave of immigrants fleeing from the potato famine in Ireland, was heavy also, and in York Mills this was the worst year. Twenty-five burials took place between Spring and Fall, and more than half the persons were between the ages of fifteen and thirty-five. The toll remained high for the next few years (from 17 to 19 annually) with 1851 setting another record of 23. This later date was probably the year of a smallpox epidemic, for the next cholera onslaught came in 1854 and seems to have left York Mills relatively untouched. These figures remained as a record number of deaths in the parish in a single year until well into the next century.

MISSION STATIONS OF ST. JOHN'S

The Rev. Alexander Sanson continued through all this trouble to serve the parish church, and in addition there was the worry of a deteriorating economy, for the repeal of the Corn Laws and the introduction of virtual free trade by the Imperial Government had brought great hardship to parishioners in the milling business, and to business generally. Moreover, he had under his care three out-stations. There was the 'southeast station' at the home of Henry G. Papst, probably in the vicinity of Eglinton and Bayview, as well as congregations meeting in two other homes.

In September the parishioners who gathered at these three missions presented Mr. Sanson with a light carriage and other gifts together with the following letter which was published in *The Church*;

'Diocese of Toronto,
Township of York,
September 4, 1847.

Reverend and Dear Sir:

We, the undersigned members of the congregations assembled under your pastoral care at the respective homes of Mr. H. G. Papst, Mr. Taylor and Mr. James Sr., most respectfully beg your acceptance of the light wagon sent herewith as a mark of our esteem and regard for yourself, and as an acknowledgement that as you have sown to us spiritual things, it is our duty and privilege that you should reap carnal things.

We are, Rev. Sir, with great respect,
your affectionate parishioners,

H. G. Papst
W. and G. Lea

J. Taylor
A. Taylor

G. Cunningham
R. James'

The account explains that there were other unspecified gifts as well, and that these parishioners had for a year or more been supplying both oats and hay for the clergyman's horse.⁹

Earlier in the year, in May, Henry G. Papst and his wife had given an acre of land, Lot 2, Concession 2, East of Yonge Street to further endow the York Mills rectory. This was a customary means of contributing to the support of a clergyman, for such land grants, held in trust by the Bishop, provided additional income for the incumbent of the parish.¹⁰

THE ARCHDEACON'S VISITATION

It was in October of 1847 that the Venerable A. N. Bethune concluded his summer 'archdiaconal visitation of parishes' with a call at York Mills. There had been no Archdeacon of York since Dr. Strachan became the first Bishop of Toronto in 1839. Now the Bishop's great friend and former pupil, who was Rector of Cobourg, had been appointed to the post earlier in the year, and this was his first tour of the Diocese.

It rained 'steadily and violently' we are told, and Mr. Sanson drove into town to call for the visitor. On the way they discussed church affairs, and the appalling state of the roads, particularly that portion leading up to the church itself, which was 'the most inconvenient possible.' It was a week-day and only a handful of people were present for the service. Col. Thorne had been called to Toronto to serve as a Grand Juror, but the other warden, Mr. Beckett, was there, and the Archdeacon perceived at once that he was 'very active and zealous in his office.'¹¹

Of the church itself Dr. Bethune reported that it was 'an exceedingly handsome and beautifully situated religious edifice.' The interior he considered to be respectably furnished, but he regretted the lack of a centre aisle, and suggested that the seats in the centre of the church be adapted to the design of the other pews. This was done the following May when the estimate of one James McDonald for new pews and alterations was accepted, and Davidson M. Murray offered to loan the money for a four year period.¹² The offending double aisle was to remain for many years, but there were now some 44 pews in the church which rented for varying amounts from 12/6 to £5 a year.

The Archdeacon noted that a debt of about £180 remained on the church, but that it was steadily decreasing. At the next Vestry several parishioners pledged extra money annually, and Joseph Beckett himself assumed the debt until it could be liquidated. One other point noted by the visitor was the rectory's indifferent state of repair which he was assured would be remedied.

The service concluded at 5 o'clock and the Archdeacon records that they 'drove on to Mr. Beckett's where we were expected to dinner, and where we were very handsomely entertained. About 9 o'clock we started for Town which we reached in less than an hour, and the following day (Friday. October 8th) I returned to Cobourg by the Steamer "Sovereign".'

THE RECTOR LEAVES FOR THE OLD COUNTRY

In 1848 Mr. Sanson's health suffered from the strain of recent years, and in August there appeared in *The Church* the following notice:

'The Reverend Alexander Sanson

'Ill health having rendered it necessary that the respected clergyman should seek a change of residence, he left this week for England, having obtained leave of absence from the Diocese.'¹³

He was away for a year, and during that time several clergymen took the services. The first of these was the Rev. H. N. Phillipps, who signed himself 'Rector from the West Indies,' and who was to appear more than once in York Mills. We may perhaps think of him as speaking of those Islands in the Sun to a congregation that included the Murrays, the Nantons and the Husons, all residents of the Lawrence Park-Glengrove area who had come to Canada from the West Indies.

For several weeks in the early Fall, the Rev. S. Lyons Arthurton took the services, and during this time the marriage of Barbara Baillie Cameron to James Samuel Thomson of Cobourg was performed by the Rev. Charles Ruttan of St. James' Church, Paris, Ontario.

THE REVEREND EDWARD LINDSAY ELWOOD

The Rev. E. L. Elwood, M.A., arrived in October and for the next seven months guided the parish life of St. John's. He conducted the Vestry Meeting of 1849, and on his departure for the church at Goderich in May, the parishioners presented him with a purse containing £15 and an appropriate expression of their appreciation in a testimonial letter published in *The Church*.¹⁴

June and July saw the return of the Rev. S. L. Arthurton and the Rev. H. N. Phillipps, and at least one appearance of the Rev. J. D. G. McKenzie of St. Paul's, Yorkville. Then, in August, the Rector returned.

THE NEW DRIVING SHED

The Annual Vestry Meeting in 1849 had accepted H. G. Papst's estimate for building a driving shed for £45 less £3 for 'the old shed as it now stands.' Whether the old shed had been left in its original position when the first church was sold in 1845, or whether it was moved nearer to the new church is not known. In any event it was now about to be replaced.

Mr. Beckett had made the arrangements, and it was proposed that a fund be set up to pay the cost involved. However, the fund never did materialize, and the next Vestry Meeting (1850) moved a vote of thanks to Joseph Beckett for 'his kindness and liberality in building the new shed for the church.' Here is one more example of this man's generosity. Generations to come were indebted to him, too, for the driving shed remained until 1927 when it was dismantled.

THE ARCHDEACON URGES A DECISION
ON ALTERNATE ROADS

On his second visit to York Mills, in September, 1850, Archdeacon Bethune noted that the debt on the church had risen to £200, but that 'an amount of Building Society Stock had been subscribed for equal to its liquidation; the instalments for which are easily met from ordinary revenue.' This would be an early version of modern Church Extension funds available to parishes.¹⁵

At the same time he urged them to reach a decision concerning alternate roads to the church, which had been under discussion for some time. The first road, described as being south and centre, went down the incline south of the church and then veered west to Yonge Street. William Marsh had given this in 1839, but in the years since then it had been found impossible to maintain.

At a special meeting in November they finally rejected this road 'in consequence of the inconvenience and expense of making a road on the route conveyed,' and chose the alternative route offered by Mr. Marsh. The new road was steep, ascending the

hill from Yonge Street 'commencing at the northwest corner of the premises of Mr. Marsh adjoining the property of Mr. John van Nostrand Jr. and entering the premises of the church at the southwest corner.' The agreement offering the alternative routes had been drawn up in 1849 and signed by the wardens. A pencilled question in the margin signed with the initials W. M. shows that the donor was concerned about whether his cattle could cross the new road after he had parted with it, but he was no doubt reassured. This is the old carriage road now used as the footpath to Yonge Street.

The actual Indenture was not completed until 1857, at which time W. Marsh and his wife, and such heirs as continued to own the land adjoining the church, were to be given 'first class' pew #4 rent free. The road crossed a corner of property owned by the estate of Moses Wilson, but the grant for this had been secured in 1846.¹⁶

THE FIRST SYNOD MEETS IN TORONTO

The year 1851 saw the formation of the first Synod of the Diocese, and the first assembly of its type in the British Empire. Bishop Strachan had been advocating such an organization since 1832, and the success of its prototype in the United States further strengthened his resolve.

'I am convinced,' he had written at that early date, 'that we shall never gain much ground in the Province or obtain that influence on public opinion, or with the Bishop himself, that we ought to possess until we have frequent convocations composed of the clergy and members from their several congregations. To such assemblies the Episcopal Church in the United States owes almost everything. . . .'¹⁷

Holy Trinity Church was the setting for the first Synod because St. James' Cathedral had fallen prey to the great fire two years earlier. Clergy and lay delegates from every parish were summoned to attend the opening session on May 1, at the new

Toronto church which had been built in 1847 on land once owned by the Macaulay family. The Rector was the Rev. Henry Scadding. One hundred and twenty-four clergy and one hundred and twenty-seven laymen attended.

Mr. Sanson was there, supported by Messrs. Francis Neale, the secretary or vestry clerk as he would be called today, and Daniel G. Hewett, the choir leader.

ALEXANDER SANSON'S LAST YEAR AT YORK MILLS

For one more year the Rev. Alexander Sanson guided the affairs of the parish. The debt on the church increased slightly and once again Joseph Beckett assumed the portion above £200. Messrs. Archibald Cameron, the retiring churchwarden, and Francis Neale signed a promissory note, and several parishioners paid pew rents in advance 'to meet the contingency.'

Daniel Grigg Hewett and his family left the parish about this time to live in Atherley,¹⁸ and the direction of the choir was undertaken by John van Nostrand Jr. with success that won the appreciation of the Vestry.

In July of 1852 the Sanson family—the Rector, Mrs. Sanson and their children, James aged 7, Alexander aged 5, and Marian Dallas aged 1 year—left York Mills to take up residence in the rectory of Trinity Church, Toronto, otherwise known as 'Little Trinity'.

There, during a long and notable career, the Rev. (later Canon) Alexander Sanson was to become widely known and respected throughout the Diocese. He served Trinity Church for more than fifty years until his death in 1904. His assistant for the last fifteen years of his ministry was the Rev. Thomas O'Meara, his nephew, son of the Rev. F. A. O'Meara. Dr. Thomas O'Meara succeeded his uncle as Rector of Trinity until 1906 when he became principal of Wycliffe College.

At Trinity Church in 1902 Canon Sanson celebrated the fiftieth year of his ministry there, and the sixtieth year of his ordination.

At this time his early years at York Mills were recalled. Two years later, at the time of his death, the account in *The Canadian Churchman* stated:

'For more than two generations of men, the stately refined figure of Canon Sanson has been familiar to citizens of Toronto. . . . He was a man of quiet, dignified and genial manners, and always wore on his face an expression of peaceful gladness. A man of clear-cut, definite convictions . . . of the old-fashioned Evangelical type, a student and a scholar.'¹⁹

Notes on Chapter IX

Early Years of the Second St. John's Church

- 1 *Winter Studies and Summer Rambles*, Anna Jameson, publ. 1838. Also, as quoted in *Toronto of Old*, by H. H. Scadding, publ. 1873, page 95.
- 2 *History of Toronto and York County*, publ. 1885, Vol. 1, p. 447.
- 3 Letter from Miss Olive Hewett of Orillia, June 12, 1962.
- 4 From statement by Jos. Beckett.
- 5 Handbills and advertisements regarding the organ, preserved in the archives.
- 6 Said to have made the first piano manufactured in Toronto.
- 7 *The Church*, Friday, October 29, 1847.
- 8 Minutes of Vestry Meeting, April 25, 1848.
- 9 *The Church*, Friday, September 24, 1847.
- 10 Indenture dated May 11, 1847, 1 acre of land, part of Lot 2, 2nd Concession East of Yonge Street. (Not in St. John's archives.)
- 11 From Archdeacon Bethune's report, provided by the Rev. Dr. A. N. Thompson, who encountered it during his research on the life of Bishop Bethune for his Master of Theology thesis in 1957.
- 12 Minutes of Vestry Meeting, May 18, 1848.
- 13 *The Church*, August 3, 1848. Canon Alan D. Greene suggests that his grandfather would no doubt visit Scotland, too, scene of his boyhood.
- 14 *The Church*, May 24, 1849.
- 15 Archdiaconal Visitations, a typescript from reports of the Ven. A. N. Bethune—in Church House archives, page 154.
- 16 Indenture, dated December 17, 1939, in St. John's archives.
Agreement to offer alternative road, dated 1849.
Conveyance in Trust, dated November 27, 1857, registered in 1860.
- 17 *Memoirs of the Right Rev. John Strachan*, by A. N. Bethune, publ. 1870, page 249.
- 18 Letter from Miss Olive Hewett of Orillia, granddaughter of Daniel Grigg Hewett, June 12, 1962. She mentions that her father Charles E. Hewett, used to tell of climbing the west hill with his young brothers before there was a road to the church there, rather than go around by the longer route via the church road of that period.
- 19 *The Canadian Churchman*, January 14, 1904, page 21.



CHAPTER X

Prosperity and Depression in the '50's

The new incumbent practically exchanged pulpits with the Rev. Alexander Sanson, because for the past two years he had been curate in charge of Trinity Church. The Rev. Richard Mitchele, M.A., was a graduate of Trinity College, Dublin. He had married Elizabeth, daughter of Chief Justice, Sir James B. Macaulay,¹ whose youngest brother, Allan, had been the first missionary in charge of St. John's.

Mr. Mitchele came to York Mills in July of 1852. He approached his new charge with zest and a determination to investigate the previous years of the second church, a task he found frustrating for lack of financial records. Space in the old church register had been exhausted in some departments in 1849, and Mr. Sanson had set up a new parish register of baptisms, marriages and burials. Vestry minutes continued to be recorded in the old book. The churchwardens had started a new account book in 1851, although just what book had preceded this was a mystery to the new rector, and remains so to this day. However, with the information he had and the recollections of parishioners,

particularly the surviving members of the Building Committee, he was able to write a lengthy report to be read at the Annual Meeting of the St. John's Parochial Branch of the Church Society in 1854.²

MR. MITCHELE'S REPORT

It was an era of ponderous prose and few distractions, so the assembled clergy and people were probably undaunted by the Rector's involved introduction. It was full of explanations and thinly-veiled annoyance at the lack of financial data available. All this he proceeded to set right:

'It has been ascertained from well-authorized facts that the building in which we are now assembled cost upwards of £800 in 1843. But what portion of that sum was unprovided for when the building was finished there is no document to show. But it must have been considerable, as in April, 1848, the debt amounted to £280.'

Mr. Mitchele spoke glowingly of the 'well-directed energies and liberal contributions of gentlemen then living in the parish to whom the congregation is indebted for the present substantially built edifice.' Then he proceeded to show how the pew rents had more than doubled in recent years. At one time some thirty pews, not all tenanted, rented for something over £28 with Sunday collections bringing the total to £50. In 1854, with increased rents and forty-seven pews in the nave, plus eight in the gallery (where there had been none before) the pew rents amounted to more than £89, with Sunday offertories increasing the total to £108 a year. The debt on the church was only £120 in spite of the fact that in recent years more than £450 had been spent on the interior.

It was a singular fact, he thought, that 'when the pews were few in number and the rates low, the rents could not all be collected: whereas, since they were increased in number and advanced in rate—in some cases double—to the honour of the

congregation be it recorded, the rents are punctually and faithfully paid.' Under these circumstances, he felt there was no need to fear for the future.

THE PAROCHIAL BRANCH

The remainder of the report was devoted to the year's activities. The sum of £19.18.9 had been contributed to the Church Society, and 'upwards of £30.5.0 to Trinity College, Toronto.'

The Rev. Dr. James Beaven of Trinity College was present, and a resolution proposed by J. C. van Nostrand, churchwarden, and seconded by the Rev. Dominic Blake,³ the Rural Dean, sent respectful congratulations to the Lord Bishop 'on his success in founding the Church University.'

The new university had been opened on January 1, 1852, but the topic was still very heated. The legislation that transformed the University of King's College into a secular university—'Godless' the Bishop had called it—had sent the seventy-two year old prelate hurrying to England to raise funds for a new Church University. He subscribed £1000 himself, the Diocese of Toronto raised £25,000 and the Bishop returned from England with a further £15,000. Now the meeting at York Mills was taking note of the achievement.

PUBLICATION OF THE REPORT AND MINUTES

The whole tenor of the meeting was that of business-like enthusiasm. It was moved by John Watson, seconded by Col. Thorne, that Mr. Mitchele's report be printed. This was done, with the addition of various resolutions passed at the meeting. Copies were distributed to all those who had been present, and every copy might have been lost to posterity, except for an interesting circumstance:

One of the clergy present was the Rev. Stephen Lett, LL.D. of the Church of St. George the Martyr. His copy was discovered years later by a successor, the Rev. (later Canon) J. D. Cayley,

who had once considered the parish of York Mills. Mr. Cayley became rector of St. George's in 1875, and when, among the papers there, he came across the published report, he put it in an envelope (dated October 23, 1883) and mailed it to Canon Osler with the following note on a small scrap of paper:

'Dear Canon Osler:

I found the enclosed among old St. George's papers, and thought possibly it would be of interest in case you have it not among your archives.

Faithfully yours,
J. D. Cayley.'

LIQUIDATION OF THE DEBT

The problem of the lingering debt on the church was solved, or, to quote Mr. Mitchele, 'so arranged as no longer to be a liability on the church. Three gentlemen of the parish arranged the matter—two giving their notes for one, two and three years, and the other accepting them. We were thus enabled to consecrate and set apart for ever from the danger of profane usage, this Edifice, raised to the honour and glory of God.'

It would appear that Joseph Beckett instigated this plan, assuming the debt on receiving the required promissory notes. Within the year unexpected assistance came from one, Lewis R. Maple, who was thanked for 'his kind feeling and liberal donation toward liquidating the debt of the church upon the occasion of his removal from the Parish.'⁴

CONSECRATION OF

ST. JOHN'S CHURCH AND BURYING GROUND

In October, 1854, the *Canadian Ecclesiastical Gazette* carried the following announcement:

'The Rev. Mr. Mitchele, M.A., Rector of St. John's Church, York Mills, requests us to inform his brethren in the city and adjacent parishes that his church is (D.V.) to be consecrated on

Wednesday, the 18th instant at 11 a.m., and that their presence will be most welcome, and to request that as many as can attend will carry their surplices.'

No report on the service or the clergy present has come to light. It was twenty-five years since the first St. John's was consecrated by Bishop Stewart in 1829, and now the city to the south had four churches within its confines in addition to the new St. James' Cathedral built to replace the one destroyed by fire in 1849. The new cathedral still lacked a completed spire, but in other respects it was much as we know it today. Between the city churches and St. John's, St. Paul's, Yorkville had been flourishing for the past twelve years.

SEATING PLAN OF ST. JOHN'S CHURCH

From this period comes the only seating plan we have of the pews in the church. It shows that the Rector's father-in-law, Chief Justice J. B. Macaulay had a pew, Col. Thorne and his family occupied one of the double pews, Captain Patterson, the other, and Dr. Parsons chose one near the tower door as practical, no doubt, for a medical man who might be 'on call.'

PAROCHIAL BRANCH MEETING, 1856

The 1856 Annual Meeting⁵ of the local Church Society branch was mainly engrossed (apart from detailed branch activities) in the matter of Clergy Reserves, or rather the loss of them. When the Rector announced that 'Joseph Beckett has, with his usual liberality, given toward the support of the ministry of this Parish, a building lot in the village of Cooksville,⁶ purchased in December 1853 for the sum of £40,' he added, 'May this good example be followed by each according to his ability. . . .' He said that the gift of land had come at a 'time when the Church has been stripped of her patrimony by sacrilegious hands,' and he offered 'thanksgiving to Almighty God that every attempt to obstruct and destroy the usefulness of our Church only tends the more

effectually to draw forth her latent and dormant energies.'

It had been nearly two years since the fateful legislation closing once and for all the forty-year struggle for possession of this source of revenue. At that time the Bishop, flanked by a number of his clergy in full canonicals, had stormed into Parliament to protest what this meeting at St. John's termed 'the spoliation of the Church's patrimony by the Legislature of the Country.'

It was all simply a gesture of indignation, for the die had been cast, but the bitter anger of the day is still evident in the faded records. Time was to show much merit in the 'redoubled exertions' called for to provide voluntary offerings. It was a new rôle for the old Church to be cut adrift from government subsidy, but one that proved to be a great stimulus to the work.

COMMUTATION FUNDS

The outcome of the long years of strife and litigation resulted in 1854 in the Government reclaiming all the Clergy Reserves property (not the Crown Rectory endowments), the revenue from which was now to be devoted to education.

It was agreed, however, to continue payment to all clergy receiving salaries from the reserves at the time, and for the duration of their lives. They could, if they wished claim a lump sum to be paid to the Church Society which would then assume the obligation. Virtually all chose this course and continued to receive a supplement to their incomes from what was known as the Commutation Funds.⁷

At St. John's, various clergymen benefited from this fund, the last being Canon Osler. No doubt Mr. Mitchele himself would have received something from it, plus the income from the Glebe, and the £25 stipend paid by the congregation, in addition to any income from the land near Eglinton given by H. G. Papst in 1847, and the land at Cooksville donated recently by Joseph Beckett.

PUTTING THINGS IN ORDER

The year 1856 was also one of continued effort to put the affairs of the parish in good shape. Joseph Beckett became Rector's warden, a post he had not held since Richard Mitchele's arrival, and his first move was to write out in firm hand on the back page of the Churchwarden's Account Book:

'Duties of the Sexton

St. John's Church, York Mills

Joseph Beckett

Thos. Nightingale

Churchwardens

Easter Monday, 24th March, 1856

The duties to be performed and carefully executed by the Sexton, for the time being, are as follows—Namely, Tolling the Church Bell for Divine Service, etc., on Sundays and Holidays at the hour Appointed by the Rector, and for Funerals when required—The Pews of the Church to be regularly well dusted and cleaned once a week in time for Divine Service—Also the Pulpit, Desk and Communion Table—A fire to be lighted in the Stoves whenever ordered by the Rector or Churchwardens, and duly attended to during Service, and for any Parochial or other Meetings,—The Stoves to be lighted during the severe weather of the Winter, at least three hours before the morning Service commences and to be carefully kept up during the same—After Service the Fire to be put out and left in a secure state to guard against disaster.

The Church doors and gates of the Churchyard to be carefully closed and locked and all things left safe.

Prompt attendance at all funerals and the usual duties strictly performed at the rate of fees allowed by the Tariff—No extraction of fees beyond the amount fixed under pain of dismissal and forfeiture of all salary that may be due—Annual Salary for the

performance of the above named duties is Six Pounds, ten shillings, payable quarterly in sums of One Pound 12/6 each.

Joseph Beckett, Churchwarden

I hereby engage to perform the duties of Sexton for the term of one year from date at the Salary and under the conditions set forth above.

April 1, 1856

(signed) Geo. Turner'

SEXTONS

Henry Collins, sexton since 1842 had died in 1852, but his salary continued to be paid to one of the same name, probably his son. Then in 1854 a man named Strong was employed, but the occasion for spelling out the duties involved arose from the fact that a new sexton was about to be hired, and his signature is the first to be affixed. Seven years later the famed John Squire was to subscribe to the same agreement, but at this point in our story the new sexton was George Turner.

There was considerable scope for increasing the sexton's basic income. A list of Tariffs allowed certain fees for extra work: washing the church floor (5/), cleaning and putting up the stoves and pipes (7/6), splitting wood (4/- a cord), digging graves, etc., were all additional services for which he could charge.

The Parish Clerk, whose duties were more concerned with collecting pew rents and funeral fees, continued to draw £10, plus a percentage or commission on all money collected. At this period turning the barrel organ was a duty assigned to him, although in later years it became the special charge of the sexton.

FINANCIAL HIGH POINT

As far as financial statements reflect parish life, the year 1856 was the peak year of Mr. Mitchele's incumbency. There was great vitality reflected in the vestry minutes. A group of select vestrymen were chosen to assist the wardens, and quarterly meet-

ings were held. Their duties are not specified, but the fact that more men were involved with the parish must have been partly responsible for the exceptional £148 total of the annual income.⁸ The church was well able to afford an outlay for stoves, stove-pipes and other replacements, and also for the sinking of a well on the rectory property.

All this was evidence of the prevailing prosperity. The economy of the country had been mounting in a gradual spiral since the previous depression of 1849. Many felt that the peak had been reached in 1854, but the after-effects of the Crimean War buoyed up the economy for another two years.

FORESHADOW OF SUBURBIA

On the strength of the prosperous times, John and William Hogg undertook to subdivide their extensive land holdings in the valley into more than one hundred lots to be sold by auction on Wednesday, November 5, 1856. The sale commenced at 12 o'clock, and lunch was served on the grounds. On lithographed plans of the development⁹ they listed the many privileges and advantages of the Village (York Mills, otherwise known as Hogg's Hollow), among them the three resident clergymen, an experienced physician, several churches, a good brick school house, stores, post office, two extensive flour mills in operation 'in the hands of Capitalists', another in the course of erection, a steam saw mill, brick yard in full operation, and three omnibuses daily to and from the city. Unfortunately, it was all just a little too late, for prosperity was on the wane, and no such large scale development was to materialize in the valley for many years.

When the depression came in 1857 it was of short duration, and things began to improve in two or three years; but to the small settlements on Yonge Street it was a deadly blow. The commercial traffic was now largely diverted to the new Northern Railroad, which ran parallel to Yonge Street some distance to the west, leaving the highway without the heavy stream of

wagons that used to ply the route to Holland Landing. Stores, taverns and hotels along the way missed the volume of traffic and clientele and many of them faded away.

CHOIRMASTERS AND CONCERTS

At St. John's a group whose chief interest was the choir chose this time to yearn for a new organ, and their tremendous efforts to achieve this goal were admirable, even if unsuccessful.

For ten years the choristers of the parish had sung to the accompaniment of the barrel organ. The leadership of the group passed from Daniel G. Hewett to John van Nostrand in 1850, to Thomas Nightingale in 1854, and then some time in 1856 James Toulmin appeared in this rôle. He was a farmer in the district who, together with his wife, was greatly interested in music. In this they seem to have been encouraged by a relative O. H. Toulmin, a professor of music in Toronto, whose studio is listed in an 1850 directory as being on King Street West.¹⁰

For five years, 1856-61, the Toulmins guided the activities of the choir and no doubt advanced the idea of acquiring a new organ. A special Vestry Meeting was called early in 1857. Its purpose—'to consider the propriety of purchasing in exchange for our organ, a finger organ offered on favourable and advantageous terms.' So few attended the meeting that it was adjourned and no further steps were taken for another two years. The 'advantageous terms' were lost to them, but the barrel organ was saved for generations to come.

SACRED CONCERTS ON A GRAND SCALE

It was 1859 before the organ was considered again. With the help of Professor Toulmin 'A Concert of Sacred Music, Vocal and Instrumental' took place at St. John's on Thursday evening, December 29, 1859, its purpose 'to aid in purchasing an organ.' The handbills printed for the event doubled as programmes with the entire list of selections to be offered. It was no small

affair, for a footnote indicated that 'The vocalists and instrumentalists who have most kindly volunteered their most valuable services will number nearly 30 performers.'

There was in Toronto at the time quite an impressive group of vocalists and musicians whose names were becoming widely known in connection with the Toronto Vocal Music Society and the Toronto Philharmonic Society, and in a variety of benefit concerts where they often appeared. Professor Toulmin moved in this circle and was able to assemble an outstanding selection of talent.

BRAVO!

A copy of the programme for this concert and a second one held some months later, came to the St. John's archives from Dr. H. C. Thomas,¹¹ son of two of the principal artists. At the time they were R. F. Thomas and his future wife, Miss Margaret Davis. The lady's two brothers, J. B. and J. H. Davis, also took part. The programme for the first concert included excerpts from Handel's Messiah, a work that had had its first public performance in Toronto in 1857 at St. James' Cathedral under the direction of John Carter, the organist and choirmaster.¹²

The enthusiasm of J. B. Davis on this occasion is preserved in a line he wrote on his programme which provides a glimpse of this stirring evening long ago. It was the second number after the intermission. Accompanied by the musicians assembled in the chancel of the church, Mr. Davis as tenor soloist with the chorus was rendering 'Praise the Lord' by Zingarelli. It must have been a triumph, because he noted: 'Mr. Toulmin (the Leading Violin) dropped his violin and ran over and shook me by both hands, and I had to send him back for the "Gloria".'

There is no record of the amount raised, but the enthusiasm must have been great because a second concert was staged a few months later on Tuesday evening, June 5, 1860. This time it was 'to complete the Fund for purchasing an organ' and the tickets

(same price, 2s 6d) were available from Nordheimers on King Street, as well as from Dr.¹³ Mitchele, the Churchwardens and Mr. Toulmin.

It was a slightly different group of artists, with Miss Davis alone from her circle, and included Thomas Nightingale¹⁴ of the St. John's Choir. Once again Professor Toulmin assembled a fine company and the evening ended with the Grand Finale, 'The Hallelujah Chorus.'

LACK OF FUNDS

Each concert appears to have been an unqualified success except that not enough money was raised to buy the new organ. The Annual Vestry Meeting of 1861 noted choral matters repeatedly. There was a gift of \$20 (the new currency) to Mr. O. H. Toulmin for his services 'in getting up Sacred Concerts to purchase an organ,' and Mr. and Mrs. James Toulmin, who were apparently retiring, were thanked for 'their long and valuable assistance in the Choir of St. John's Church, and which they have so kindly given gratuitously.'

As for the funds collected, they 'are not sufficient for the purpose contemplated' and the meeting felt that 'an organ in the present pecuniary circumstances of the church is not required.' Elsewhere the depression was abating, but in small centres on Yonge Street like York Mills the recovery was very slow indeed. The parish income for 1861 had fallen to about £61. It improved slightly the next year, but never again attained the former totals during Dr. Mitchele's incumbency.

The funds raised for the organ were 'placed at the disposal of the Churchwardens for general purposes, which sums shall be returned with interest at six percent to the credit of the Organ Fund when needed.' For the next three years the choir carried on as before with only the barrel organ for accompaniment, and Miss van Nostrand and Miss Finch receiving special mention for their efforts.

Notes on Chapter X

The Reverend Richard Mitchele, M.A., LL.D.

- 1 Information supplied by Mr. R. John Mitchele, grandson of the Rector, also, *Sketches of Celebrated Canadians*, by H. J. Morgan, publ. 1862, p. 468 (under Macaulay).
- 2 Report and Minutes of the 1854 Annual Meeting of the Parochial Branch of the Church Society, in the St. John's archives.
- 3 The Rev. Dominic Blake was rector of Trinity Church, Thornhill, and a brother of Chancellor Blake.
- 4 Vestry Minutes, April 8, 1855.
- 5 Minutes of the 1856 Meeting of the Parochial Branch of the Church Society, in the St. John's archives.
- 6 Deed in St. John's Archives dated March 20, 1856.
Joseph Beckett and his wife Charlotte, gave another lot situated in the Village of Southampton, Indenture dated December 17, 1860, in St. John's archives.
- 7 Data on the Commutation Funds is from *Colonial Church Histories; Eastern Canada and Newfoundland*, by the Rev. J. Langtry, M.A., D.C.L., publ. by the S.P.C.K., 1892, p. 61; also, *The Anglican Church in Canada*, by Philip Carrington, Archbishop of Quebec, publ. 1963, p. 117.
- 8 *Churchwarden's Account Book*, 1856.
- 9 Photostat of lithographed plans for development of York Mills is in St. John's archives, a gift of Mr. and Mrs. H. A. S. Molyneux.
- 10 *Canada, Past, Present and Future*, by W. H. Smith, publ. 1850, under Business Directory, City of Toronto, Professional men. O. H. Toulmin was later bandmaster of the Royal Grenadiers (C. C. Taylor, *Toronto Called Back*, publ. 1886, p. 286.)
- 11 Dr. Thomas told the writer that his mother sang in the choir at St. James', and that she could remember the old cathedral destroyed by fire in 1849.
- 12 *Toronto from Trading Post to Great City*, E. C. Guillet, p. 411.
- 13 The Rector had received his LL.D. degree from Trinity College, Dublin, late in November, 1859. His signature in the parish register changes at this time to include the new degree.
- 14 The Nightingale family figured prominently in the life of the parish at this time. Thomas Nightingale, originally a farmer, became interested in the manufacture of tile in the Blue Hill district below Chestnut Park in conjunction with the Townsley family with which he was connected by marriage. He was People's Warden in 1856.



CHAPTER XI

A Decade of Change

In the Fall of 1861 Dr. Mitchele left the parish on an extended trip to England. It was the first of several occasions when he was to be absent for varying lengths of time, and the parishioners grew accustomed, if not entirely reconciled to a succession of clergy-in-charge.

The Rev. Dr. J. Beaven of Trinity College took the afternoon services for the final quarter of the year, and then on January 1, the Rev. J. H. Plowman appeared and remained for six months. It would appear that he was in deacon's orders, because Dr. Beaven continued to come for Communion services, and the Annual Vestry Meeting in April was conducted by the Rev. Saltern Givins, of St. Paul's, the Rural Dean, although Mr. Plowman was present.¹

THE MISSION AT DAVISVILLE

At this meeting the chairman read a letter from the Rector setting forth the arrangements he had made for the services at St. John's, and at the Davisville mission during his absence, although just what the provisions were is not reported.

Mention of the Davisville station raises some conjecture about the connection between this mission of St. John's and the found-

ing of Christ Church, Deer Park years later. As early as 1858 there is a record in the Churchwardens' Account Book of Mission Fund Collections at St. John's one Sunday and 'Christ Church' the next, the proceeds being turned over to the Rev. Mr. Kennedy on December 29 of that year.

Earlier still, one of the three mission stations in the days of Alexander Sanson was at the home of the Lea family of Leaside. Now in 1862 we have Dr. Mitchele's concern about the congregation at Davisville which continued as an additional duty for the succession of clergy-in-charge in the years ahead. In 1866-67 John Lea was a lay delegate to the Synod from St. John's representing the Davisville congregation. In 1868-69 Charles Magrath occupied the same post, and the Vestry Meeting of 1868 appointed Thomas Elgie and H. Jennings as sidesmen at the Davisville station.

JOHN PAGE SQUIRE, SEXTON

Dr. Mitchele was back in York Mills in the summer of 1862 and remained until August of 1863 when, for reasons unrecorded, he departed again. However, in the interim he had returned to his parish for a year notable for two significant events, as seen from the viewpoint of a century later.

On March 11, 1862, a nineteen-year-old youth had signed his name to the Churchwardens' austere list of sexton's duties and so began what was to be a life work. With the exception of an interval in 1868, he remained as Sexton of St. John's Church until some months before his death in 1931.

John Page Squire was born in St. Louis in 1843. His parents had emigrated from Folkestone, England in 1833 to settle in the American middle west, a journey that occupied some sixteen weeks. They returned to England in 1847 because 'they didn't hold with slavery' and remained there for the next fifteen years. From this period John Squire retained vivid impressions. He could remember hearing Dickens read, had seen Emperor Napol-



RUTH M. COLLINS

Mr. Squire Cranking the Barrel Organ

eon III and the Empress Eugenie, and also the King of Sardinia who came to visit Queen Victoria in the days of the Crimean War, and he had heard Jenny Lind sing.

When the family emigrated the second time it was to British territory in America on the sailing ship 'Alexander Marshall', a voyage taking six weeks. They arrived in Toronto in 1862 and making their way northward, stayed at the Green Bush Inn on Yonge Street before settling in York Mills.²

John Squire's association with the church, and particularly the barrel organ deepened with the years; and while he made a point of telling of the music he had heard in Westminster and St. Paul's in the Old Country, and of his frequent longing for the sights and sounds of London, his pride in the quaint instrument increased with the passing years. When he was no longer able to play the organ he was greatly distressed at the thought of anyone else handling it. He died in January of 1931. His parents are buried in the churchyard as are John Squire himself, his wife and members of his family.

THE ADVENT OF DOLLARS AND CENTS, 1863

Another significant event of this period of the church's history was the changeover from Pounds, Shillings and Pence to the decimal system. Officially it had occurred in 1858, but there was, understandably, a lapse of time before all phases of business and commerce made the transition. At St. John's it happened after the Vestry Meeting of 1863. Dr. Thomas Cowdry and John C. T. Cochrane, Esq. continued in office for a third term as churchwardens, and at this point decided to keep the church accounts in the new currency, carrying the years balance of 3.4½ forward to a new page as 67¢.

Up to this time all business had been carried on in the most confusing melee of Sterling, Halifax and Upper Canada Currency, and American and Spanish or Mexican Dollars. It is said that teen-aged boys employed in the shops in early days were

amazingly quick at making change from one currency to another without the error of a farthing.³ For years the 'York Shilling' remained, its 12½¢ value adding an occasional fraction to totals in dollars and cents.

THE RECTOR IN ABSENTIA

When Dr. Mitchele left in August of 1863, the Rev. Saltern Givins, the Rural Dean, stepped into the breach once more, adding to his duties at St. Paul's, Yorkville, a service on Sunday afternoons at York Mills. He was chairman of several meetings called to discuss the unsettled state of the parish of St. John's. The people wanted a change of minister and a deputation was appointed to wait upon the Bishop to express their viewpoint. Out of this came word of the possibility of the Rev. Mr. Cayley, at the time in England, coming to St. John's at least temporarily. In due course, he did arrive to look over the parish, but he found the state of the Rectory an insurmountable obstacle in as much as the Vestry declined to spend any money on it until a permanent change of incumbent had been effected.⁴

THE REVEREND RICHARD SANDARS, M.A.

By December 1863 a young clergyman, the Rev. Richard Sandars had been placed in charge of the parish as locum tenens for Dr. Mitchele. He had been educated at Rugby in England and Trinity College, Toronto, and had been ordained in 1861.⁵ From 1862 to 1865 he was assistant at Holy Trinity Church, and it was while there that he came for several months to serve at St. John's.

As officiating minister Mr. Sandars conducted the Annual Vestry Meeting on Easter Monday, March 28, 1864. For the latter part of the meeting he withdrew from the chair to allow Dr. Cowdry to preside for further discussion about the petition to the Bishop. The meeting at this time expressed their respect and esteem for Mr. Sandars by whose 'untiring energy and kind conciliatory

conduct the congregation of this church has not only been kept together but largely increased in number.'

DR. MITCHELE RETURNS UNEXPECTEDLY

Mr. Sandars conducted another meeting in June dealing with parish matters, and carried on the services at St. John's until August when Dr. Mitchele appeared, unexpectedly it would seem and with drastic and dramatic consequences. He called a meeting in September, recording it himself in bold and angry strokes of the pen. The meeting pretty well eradicated all that had transpired in his absence, and voted to declare previous decisions 'cancelled'—a word he wrote diagonally across the minutes of the offending meetings. At the end of November Dr. Mitchele left the parish once more, and this time did not return. It is said that eventually he went to England to live having found the cultural amenities of the older country sadly lacking on this side of the Atlantic in the 1860's.⁶

THE REVEREND THOMAS TEMPEST ROBARTS, M.A.

By December, a new clergyman appeared to take over the parish for six months as officiating minister because the office of Rector seems to have continued for some years in Dr. Mitchele's name. The Reverend Thomas Tempest Robarts came from St. Catharines where he had been assistant at the church there. There is a record in St. John's of the baptism of his son, George Cummins, on January 26, 1865, the second name being that of the sponsors, and the parents' place of residence is listed as 'Toronto.'

Thomas Tempest Robarts was the eldest of a family of seventeen children brought by the father to Canada from the Barbados. His second Christian name has an interesting origin in that he was born in a church in the Barbados during a hurricane.⁷

During Mr. Robart's incumbency he conducted the Annual Vestry Meeting in March of 1865, reporting that since coming to the parish he had held 24 services and one missionary meeting

at St. John's, and the same number at Davisville. He celebrated Holy Communion four times at St. John's, none at Davisville, which indicates that the parishioners came to York Mills for the Sacrament. There had been 32 communicants at Christmas, 35 at Easter.

Coupled with the frequent services during this period at the Church is the repeated reference in the Account Book to the purchase of candles (5 pounds 'for lighting the church' at \$2.50) and the purchase in March of five lamps at \$12.10, in addition to a supply of oil, lamp chimneys and an oil can, and so on. It all suggests a scene of great activity with a good many services in the evening, as well as the morning.

THE FIRST 'FINGER ORGAN'

It would seem that the long sought 'finger organ' made its appearance either during or shortly before Mr. Robarts' incumbency, for this Vestry Meeting extended a vote of thanks to Miss Finch 'the Organist' for her work with the choir. It is known that in her home, Miss Jane Finch played with considerable skill on an organ-toned melodeon, and that the instrument was too large to be transported to and from the church. Since it is unlikely that she would take on the sexton's duty of turning the barrel organ, it can be assumed that the 'finger organ' was obtained some time in 1864.⁸

At the Vestry Meeting Mr. Robarts requested that the Parsonage be repaired for his family to take up residence there by May 1st. Again the Vestry was adamant on the grounds that the matter of a permanent appointment was still unsettled. It was a depressing impasse, and little wonder that Thomas Robarts did not remain beyond the end of May, 1865. He moved to Thorold where he became Rector of St. John's Church, and also of St. Paul's Church, Port Robinson. In 1878 he officiated at the marriage of a younger brother. The young couple were many years later to become the grandparents of the Prime Minister of Ontario, the Hon. John P. Robarts.

The Rev. Thomas Tempest Robarts returned to the Barbados where he died in 1880 and was buried beneath the chancel of St. Leonard's Church in St. Michael's Parish.⁷

THE REVEREND (LATER ARCHDEACON)
JOHN LANGTRY, M.A.

Fortunately the supply of stout hearts among the clergy was not exhausted, and two more incumbents were to try their hand at conducting the affairs of St. John's.

The Reverend John Langtry, M.A. was already a clergyman of some years' experience, and was destined to become the well-known and greatly respected Archdeacon of York.

He was born in Burlington in 1832, and there received his early education. He was the first graduate of Trinity University, (B.A. 1854) and was the first to be admitted to Holy Orders. He was ordained in 1855 by Bishop Strachan, and became a travelling missionary in the Townships of West Simcoe and East Grey, the area between Cooksville and Meaford occupying his attention for three years.⁹

He settled in Collingwood as incumbent of All Saints Church until coming to St. John's in June of 1865. The Langtry family, the clergyman, his wife and children (of whom we find Emma, Ernest and May enrolled in the Sunday School) lived in the Rectory and found it barely habitable.

After serving the church for a year, during which he held services at Davisville as well, the Rev. John Langtry left St. John's at the end of May, 1866 to spend the next few years as assistant at St. Paul's before leaving to organize the new parish of St. Luke in 1870.

THE REVEREND HENRY CAPELTHWAITE WEBBE,
L.L.B., B.C.L.

The last of this long procession of interim clergy was the Reverend H. C. Webbe who was in charge for only five months

before leaving in November 1866 to return to Georgetown where he became the Rector of St. George's Church.

John Page Squire retained vivid memories of this brief incumbency, and when Mr. Webbe returned to Georgetown, the sexton and his family followed in 1868, and remained for nearly two years, before coming back to York Mills where John Squire resumed his post at St. John's. Perhaps the reason for the vivid memories had something to do with the clergyman's colourful personality, for it was long remembered in Georgetown¹⁰ that when he first arrived from England in 1862 he had startled the townsfolk by leaping smartly off the train clad in riding breeches and leather leggings and with two enormous dogs in tow on stout leashes. Before long his breezy enthusiasm had started a programme of maple tree planting along all the streets of Georgetown, raising the money by the sale of 'penny readings' and enlisting the school children in the work of planting the trees.

The picture of the gathering on the lawn of the old Rectory John Squire always attributed to Mr. Webbe's incumbency, although it is possible that it was somewhat earlier, because one of the boys on the fence was Dr. Mitchele's son, Jeremy. In conversation with Col. A. J. van Nostrand in 1928, the sexton identified a number of the people shown in the picture. The clergyman beside the tree he said was Mr. Webbe, and others were Dr. Cowdry (white beard) his sister and other members of his family, Captain Dennison, Mr. O. Mowat (then living in the Cameron house) Captain Peebles (then living at the top of the hill), and John Conn van Nostrand and his two daughters.¹¹

The occasion was a private garden party, followed by a dance in the barn. A group of Dutch musicians known as Maule's Brass Band provided the music, and the evening ended at 11:55 because it was a Saturday.

The copy of the picture John Squire was discussing was in a handmade frame which the sexton bought from Herbert Hodge and William Osler, both sons of clergymen, who had made it to raise funds for the church. He had paid a dollar for it.

THE HONOURABLE AND REVEREND
THOMAS PETER HODGE, RECTOR, 1867-73

The problem of obtaining a permanent incumbent to succeed Dr. Mitchele was not solved until late in 1866, although we have no record of the changed circumstances that made this possible.

The Hon. and Rev. Thomas P. Hodge was appointed by the Bishop to take charge of St. John's from December 1, 1866, and from that date also, the parish rented the house of Robert Gray for the new Rectory family.

Mr. Hodge had an interesting background that must have stirred the imagination of the parishioners. He was obviously the younger son of a titled family and had come to Canada in 1855 after years of service in the West Indies. Three years later he had succeeded the Rev. Edward Denroche as Rector of St. Peter's Church, Springfield on Credit (now Erindale) the parish including Dixie and Port Credit.

In Springfield Mr. Hodge spent a varied and somewhat chaotic eight years. A son of the first rector did not see eye-to-eye with him, and after some controversy decided to transfer his church attendance to Streetsville. Also, a John Morley, one of a notably musical family, who played his small melodeon for services in the three churches of this charge, created a further discordant note by disputing the varying sums he received from each church. Finances, too, were a problem. The rectory burned to the ground and was rebuilt on an ambitious scale that sent the parish heavily into debt.¹²

At St. John's, Thomas Hodge found two stationary instruments, the barrel organ and a small cottage organ, which must have been reassuring, but on the other hand, the rectory was impossible. During the years he and Mrs. Hodge and their family lived in a rented house they must have thought longingly sometimes of the new and spacious home they had left in Erindale, in spite of the debt it had incurred.

The matter of repairing or rebuilding the York Mills rectory came up at the first Vestry Meeting chaired by Mr. Hodge. A committee to investigate was set up which included Dr. Thos. Cowdry and Messrs. J. Lea, E. Burke, J. van Nostrand and Captain Peebles. However, nothing came of it and Mr. Hodge spent his entire tenure of office in a rented house.

CONFEDERATION, 1867, AND THE LAMBETH CONFERENCE

Not a great deal is known of this era in St. John's although it was a momentous time in the history of Canada and the Church. The first year of Mr. Hodge's incumbency saw the beginning of Confederation, and the first gathering of Bishops of the Anglican Communion at Lambeth. Both events would be the subject of comment and conversation at the time, and the churchwardens' records show that five dollars from the York Mills congregation and two dollars from the Davisville mission were contributed toward the expenses of the Suffragan Bishop the Rt. Rev. A. N. Bethune who attended the conference representing the Diocese of Toronto. Bishop Strachan's advanced years and failing health ruled out any possibility of his making the trip, and indeed he took leave of his assistant and favourite pupil of years gone by with the admonition that he was to hurry back.

Bishop Bethune left with great misgivings about Dr. Strachan's health, and tried to be back at the appointed time, but he was delayed by late sailing schedules. Bishop Strachan died on All Saints' Day, November 1, 1867, in his 90th year and his successor returned just in time for his funeral.

BISHOP STRACHAN'S FUNERAL

It was a day of city-wide, province-wide mourning. Schools offices and stores were closed and thousands of citizens and scholars lined the streets as the long cortege moved slowly through the city the Bishop had known so well for fifty-five

years. Afterwards, in Anglican pulpits throughout the Diocese sermons were devoted to memorials on the life of this remarkable churchman. The years had somewhat dimmed the hatred felt by his opponents in the days of his political power, and the memory of the man emerged as undeniably a great figure of his time. Archdeacon Fuller, preaching the memorial service in St. James' the following Sunday, referred to his years as the missionary at York and the story he loved to tell of his first encounter with the people at York Mills.

LOWERING THE PULPIT AND READING DESK

In the Diocese a new era began under Bishop Bethune, and the story of St. John's continues with a startling move on the part of the clergyman.

For some reason Thomas Hodge did not like the elevated 'egg cup' pulpit and reading desk with their miniature staircases, and so, one Monday morning he ordered John Squire to assist him in lowering both of them with the aid of a crosscut saw. The sexton's disapproval of this move remained undiminished down the years, and he recalled it with anger when he told the Rev. A. C. McCollum about it in 1926.

Mr. Hodge remained Rector of St. John's until 1873 but for the last three years of his ministry no records either of vestry meetings or finances are to be found in the parish books. Yet, the Rector did perform marriages, baptisms and funerals during this time. It would appear that he was not well, for Bishop Bethune cites¹³ this as the reason he resigned his charge in 1873, stating however, that he recovered, and later (1878) went to Holland Landing, retiring about 1882 to Collingwood where he once again was active in the mission of Batteau. He died on July 24, 1884.

The family seems to have remained in the area for some time after Mr. Hodge retired. Their names appear on the list of communicants as late as 1878, and as has been noted, the two boys,

Herbert Hodge and William Osler, collaborated on the making of a picture frame.

THE REVEREND

ARCHIBALD GEORGE LISTER TREW, M.A.

The Davisville Mission, so long a part of the ministry of York Mills, was undoubtedly the forerunner of Christ Church, Deer Park, which was founded in 1870, although it is possible that the mission had lapsed during the latter part of Mr. Hodge's ministry.

The new church at Deer Park stood on that piece of land in the fork between Yonge Street and Lawton Blvd. (formerly Old Yonge Street). Expropriation of the site for the widening of Yonge Street and the streetcar loop caused it to be moved, and its brick successor on the same lot to be torn down. The present beautiful church on Heath Street dates from this period (1922).

The first incumbent of Christ Church was the Reverend Archibald George Lister Trew, M.A., who had been assistant at the Church of St. George the Martyr under the Rev. Thomas B. Fuller.¹⁴ In 1873, three years after the opening of Christ Church, St. John's Church, York Mills found itself in need of a clergyman and Mr. Trew undertook the charge in addition to his own parish. For a year he conducted a service on Sunday afternoon at three o'clock, except on the second Sunday of the month when he came at 11:00 a.m. for the service of Holy Communion. His first appearance under these arrangements was on April 20, 1873, when he noted in the service book, 'The first Sunday of my incumbency, A. G. L. Trew. Congregation about 60'. As a matter of fact, no such service book had been kept since the days of Mr. Mathews' unorthodox version, but this entry revived a practice that has continued ever since.

PEWS DECLARED RENT FREE: THE ENVELOPE SYSTEM

The following Tuesday he presided at the Annual Vestry Meet-

ing in York Mills at which the momentous decision to declare the pews rent free was considered. At a subsequent meeting on May 2nd, the resolution passed unanimously, based on 'the opinion of the meeting, . . . that . . . the system of Free Seats in Churches is both scriptural in principle and advantageous in practice.' A second resolution advocated the use of envelopes and requested the wardens to introduce this system of giving.

From time to time the services were taken by other clergymen to give Mr. Trew some assistance, and so the people of York Mills became acquainted with the Revs. Septimus Jones, Chas. H. Mockridge, George H. Moxon, Henry Wilson and R. S. Forneri.

The affairs of the parish were in good hands. Mr. Trew called several meetings during the year; some \$85.00 was spent on repairs; and a Musical and Literary Entertainment was held in the schoolhouse on December 2nd (that would be S. S. #3 York Township at the north corner of John and Yonge Streets) for the benefit of the Sunday School Library. Moreover, in September, ten candidates had been presented at the Confirmation Service.

ANNOUNCING THE COMING OF A NEW RECTOR

At the 1874 Vestry Meeting Mr. Trew again presided and at the close of the evening he announced the coming of the Rev. Canon Osler of Lloydtown who, he said, would enter upon his duties in a few weeks.

With Canon Osler's arrival in May, Mr. Trew was relieved of his second parish. He continued at Christ Church until 1876 when ill-health forced him to seek a warmer climate.¹⁵ He went to California on leave of absence, but, despite the hopes of churchmen here, decided not to return to the cold north. He became Rector of San Gabriel's and Dean of the Diocese of South California.

Notes on Chapter XI

A Decade of Change

- 1 The Reverend J. H. Plowman became in 1863 the second rector of St. John's Garrison Church, Portland Street.
- 2 Data on John Page Squire is from an article in *Saturday Night*, by Elsie Campbell, dated July 7, 1928, p. 25; also a column in *The Telegram*, July 7, 1927, and brief typed account by Lt. Col. A. J. van Nostrand, dated May 7, 1927. The latter states that John Squire, Senior, was born in Kent, England. He had been a meat dealer before emigrating to America where he worked as a planter. In England again he was engaged in business as a grocer and tea merchant. He came to Canada in 1862 and died at York Mills in 1870. His wife Mary (Page) Squire was also from Kent. The son, John Page Squire, married Mary Ann Leeder in 1866. There were five children of whom three daughters survived beyond childhood.
- 3 *Toronto from Trading Post to Great City*, by E. C. Guillet, publ. 1934, p. 238, which includes a quotation from *Toronto Called Back*, by C. C. Taylor, publ. 1886, pp. 70-1.
- 4 The Rev. J. D. Cayley went instead to St. George the Martyr.
- 5 Information from the office of Holy Trinity Church, Toronto.
- 6 Mr. R. John Mitchele, grandson of the Rector says that some members of the Macaulay family also returned to England for much the same reason, and in addition to this it appears that Dr. Mitchele's health had suffered.
- 7 Biographical data on the Rev. Thomas Tempest Robarts from correspondence with the Hon. John P. Robarts—letter dated June 1, 1966; and a letter from Mrs. Alan J. Goodall, of London, Ont., dated June 6, 1966; and also synod office records, *The Church Chronicle* dated June 1863, and parish records.
- 8 The Finch family: Miss Jane Finch was a sister of John Davidson Finch, warden of St. John's in 1857, 58, 59 and 67. His daughter, Miss Cora Finch of Willowdale, recalls her aunt's organ-toned melodeon which she herself learned to play. She says that Jane Finch took lessons in the city, possibly at the Cathedral.
Finch's Hotel was one of the outstanding hostelrys of the area, famed from as early as the mid-1830's when it was patronized by the official set in Toronto and also by many of the retired officer settlers in the Lake Simcoe area who found it a favoured destination for excursion parties.

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- 9 Biographical data on the Rev. John Langtry from *Landmarks of Toronto*, by John Ross Robertson, Volume 4, page 43; *Toronto, Old and New*, by G. M. Adam, publ. 1891; and *A History of the University of Trinity College, Toronto, 1852-1952*, edited by T. A. Reed, publ. 1952.
 - 10 From the history of St. George's Church, Georgetown, publ. 1952, as reported in a letter from G. A. Whitten dated August 4, 1965.
 - 11 From typed account of a talk with John Squire, as recorded by Lt. Col. van Nostrand. Mr. R. John Mitchele, grandson of Dr. Mitchele, owns a copy of the picture.
 - 12 Biographical data on the Hon. and Rev. T. P. Hodge, from *From Strachan to Owen*, by Wm. Perkins Bull, publ. 1927.
 - 13 The Bishop's address to the Synod of 1884.
 - 14 Biographical data on the Rev. Archibald G. L. Trew from *Landmarks of Toronto*, by J. R. Robertson, Vol. 4, p. 117.
 - 15 *The Evangelical Churchman*, Thurs., Aug. 31, 1876, under 'Home News'.



CHAPTER XII

The Reverend Canon Henry Bath Osler

The varied and unsettled ministry at St. John's which had prevailed for a decade ended with the arrival in 1874 of the Reverend Canon Henry Bath Osler.¹ It was the beginning of a quarter of a century of progress and contentment.

Canon Osler's ministry had begun about the same time as that of Alexander Sanson and the building of the second St. John's Church (1843). He was the younger brother of the Rev. (later Canon) Featherstone Lake Osler whom he had followed from their family home in Falmouth, England, to Canada. At the rectory in Tecumseth (near Bond Head) he studied for the ministry under his brother's direction and in company with two other divinity students.² He was ordained in 1843 and appointed 'Missionary of Lloydtown, King, Albion and parts adjacent' and began at once to complete the church his brother had started in the settlement nine miles from the older parish church.

Soon after his ordination to the priesthood in 1844, Henry Osler married Harriet Parsons, the daughter of William Parsons of Thornhill,³ and the young couple moved to Lloydtown where, before long, a red brick rectory was built. From this centre, near

the present town of Schomberg, he served the townships of King and Albion, and occasionally the more distant townships of Adjala, Mulmur, Mono, Caledon, Chinguacousy and Vaughan. During the week he travelled throughout the countryside holding services in private homes, one of them that of Seneca Ketchum in Mono.

Henry Bath Osler was remembered long after he left this area as the short, sturdy, lively clergyman who had won a place in the hearts of his scattered parishioners. It is said that he had a ruddy complexion, bright eyes, and a ready wit. They remembered him too, as the accomplished horseman who was welcomed in every home as he rode through the pioneer district calling on his parishioners. The courage, kindness, and keen sense of humour of both Henry Osler and his brother are legendary. Neither was tall of stature, but they stood high in the estimation of everyone who knew them.

It was as an older, established minister that Canon Osler came to St. John's in 1874. He was about fifty-nine years of age at the time, an honorary Canon of St. James' Cathedral. His family, most of them grown-up, consisted of his wife and seven children, the youngest fourteen years of age. He and Mrs. Osler were destined to live and work in York Mills, greatly loved and respected, for the next twenty-six years.

HOUSING THE RECTORY FAMILY

The rectory had been vacant for about eight years, and it was even less habitable than it had been for several former incumbents. The Osler's arrived on May 31,⁴ and for the next ten months lived in a house provided for them by Thomas Hamilton Mercer. It stood on the south side of York Mills Road.

Soon after his arrival, Canon Osler in company with the wardens, James Harrison and George Robson, and Dr. Edward Playter inspected the rectory. They agreed that advice should be sought from a 'practical mechanic', for the house was in such poor

condition. The rooms were small, and badly lighted by the small panes of glass in the windows, and the ceilings were low. Mrs. A. F. Banks, a daughter of the Canon, told the writer years ago that the dilapidated house was used for a while as a shelter when groups gathered to string berries and make other decorations for such occasions as Harvest Festival.

A meeting called in July resolved itself into a committee to decide whether to try repairing the house, or to build a new one. At the same time the meeting authorized some repairs on the Mercer house where the clergyman and his family were living, and which, Mrs. Banks recalled half a century later, was itself rather draughty.

The family moved from the Mercer house the following spring to one in Lansing near the Golden Lion Hotel owned by Mr. Sheppard which the parish rented for them. This location was not ideal because in wet weather the roads became impassable, and often the Canon was unable to get to the church for services.⁵

A third move, probably in April 1876, took them to a house near the present Loretto Abbey at the top of McGlashan Road which was rented from John McGlashan. Here they remained until the new rectory was ready, possibly sometime early in 1878. Of all their temporary homes, Mrs. Banks recalled this one with the happiest memories, because, as she said, 'My sister was married from there.'⁵

THE LIGHTS GO ON

While the churchwardens and the committee deliberated about the Rectory, Canon Osler was busy setting a brisk pace for the parish. He introduced two services, morning and evening. As the daylight hours became shorter in the Fall, the seven o'clock service put quite a strain on the lighting facilities. It had been usual in the past to have Evensong in the afternoon. Candles had been the only source of light in the beginning, and these had been amplified by one or two lamps in the 1860's. Now we find in

the Churchwarden's Account Books an expenditure of \$30 for new lamps, as well as sundry purchases of wicks, lamp chimneys, and oil five gallons at a time.

DECISION TO BUILD

By January of 1875 the decision was made to build a new rectory, and a subscription list was set up. This touched off a series of meetings in the next two years, during which the amount subscribed caused some cautious thoughts about renovating the old building after all, because the 1870's were notable for a depression rather than 'good times'. However, the die was cast when a 'bee' was called for Tuesday, December 14, 1875, to dismantle the old house. The plan was to pile the lumber carefully to one side, and the chimney was to be thrown down and the bricks cleaned and neatly piled as well. As a mid-December project it must have been a chilling task.

The Rector was authorized to obtain plans and specifications which he did, from a Mr. Fisher of Eglinton, who seems to have been a lumber merchant and carpenter. From him the wardens bought unplanned lumber, shingles and lath. The plan, with one or two additional features such as a verandah, was acceptable to the meeting in February 1876. Tenders were called for the building of the house and providing items other than sand, stone and lumber which the wardens had procured. Several tenders were received by March, but the figures were staggering in proportion to the funds collected, and furthermore, it was discovered that the provisions of the 1841 deed on the Rectory property made it impossible to borrow money on the land.

Undaunted, they determined to let the contract for the cellar, purchase all the necessary lumber, and try to have the building enclosed before winter. Under this new arrangement the estimates were more moderate and that of Joseph Pennock, contractor, for \$1100 was accepted, also that of James H. Johnson, carpenter and plasterer, and Robert Leeder's tender for moving

the barn to a new site, mounting it on 16 cedar posts, practically rebuilding it, and also digging a cistern. All this was not settled till the Fall of 1876, and a year later a meeting was called 'to decide what action should be taken toward the finishing of the Rectory House.'

Clearly it was a case of a shortage of funds, and there was still some difficulty about a mortgage. The committee was empowered to borrow the sum of \$500 for finishing the Rectory, on lease or mortgage, or such terms as they could best arrange. Another year passed, and it finally fell to the Rector to arrange for a \$400 mortgage from Horace Thorne, Barrister (his son-in-law), having first obtained the consent of the Bishop and Synod of the Diocese.⁶

When the financial statement for the whole undertaking was published in December 1878, it showed that subscriptions had amounted to \$1119, special collections and the proceeds of concerts at Eglinton and the Golden Lion Hotel in Lansing, picnics, bazaar, etc., brought the total to \$1614.33 to cover a total outlay of \$2042.96. Hence the need for the mortgage, which was to be paid off with interest at 8% in four instalments of \$100 a year on the principal.

THE LADIES LEND A HAND

Everyone had worked diligently to provide a home for the clergyman. In February of 1876 the ladies had gathered to plan a large bazaar. With Mrs. Osler as president, Mrs. Johnson, Sr., the vice-president, the group undertook to do their share of fund raising by holding a bazaar. A circular announcing the event was printed,⁷ which read:

'The ladies of St. John's Church propose, D.V., holding a Bazaar on St. John's Day (June 24th) in aid of the Rectory Building Fund. Contributions in money, materials or work will be thankfully received by any of the following ladies of the Committee:

 Harriet Osler (President)

Mrs. Robson	Mrs. Johnson	Mrs. Mercer
Mrs. Dr. Armstrong	Mrs. J. Cooper	Mrs. J. Harrison
Mrs. Long	Mrs. Dr. Playter	

It was a great success judging from the proceeds, for a financial statement of the time shows that \$206.17 was raised.

As in all building projects before and since, there were additional expenses and further developments, so that the Rectory Fund figures in the life of the church for several years. Whenever a concert or a garden party or a Sunday school and parish party was a success, such as the parish party in 1882 which rated the attendance of a band, the proceeds went into the fund.

However, Canon Osler and his wife and family now had a comfortable home and garden complete with renovated barn containing a carriage room, three stalls, a tack room, and overhead an unlined loft.⁸ It was a commendable achievement in a decade of depression.

RENOVATING THE CHURCH

With the Rectory family housed, the Vestry turned a critical gaze on the condition of the parish church. Though not in the same state as the old rectory, it was nevertheless in need of renovation. Canon Osler's own description of it will convey the general pictures: 'The pews were of a most uncomfortable character. The windows were filled with diamond panes from which much of the paint or sizing was rubbed off. The other parts were all in keeping. The churchyard had a fence, it is true, but not sufficient to keep the cattle from trespassing. The north side was so filled with locust trees or bushes that it was not easy to see the grave-stones.'⁹

The first emergency came in 1880 when the church roof leaked and reshingling was imperative. 'Colouring' the interior was next and the following year a new carpet appeared in the chancel, the

leaded panes were refrosted and the church was housecleaned. Even so, these were merely temporary measures: the big transformation was to come several years later.

PARISH PARTIES

Parish activities continued to be varied and energetic in the new decade. There were garden parties at Mr. Mason's grounds or at Mr. Long's, parlour concerts at the Rectory or at Eglinton, Sunday School Christmas tree and concert in the winter, and in the summer Sunday School and parish parties, sometimes of such ambitious proportions that a band was hired for the occasion and the festive board featured strawberries and ham. All these events brought in a certain amount of money to supplement the general funds, but always there were debts to pay off, current repairs, and the ever-present problem of meeting the Rector's modest stipend.

ENTER A NEW FAMILY IN THE PARISH

Several times in the long history of St. John's in periods of fatigue and discouragement after a strenuous building programme, a new personality has come into the life of the parish to interject a fresh note of energy and enthusiasm. In the Forties it was Joseph Beckett. Now forty years later it was Alfred Boydell Lambe.¹⁰

Mr. Lambe's first appearance at the Vestry Meeting in April, 1888 where he was elected to two offices suggests that he had been associated with the parish during the preceding year or so. He was elected People's Warden and also one of the Lay Delegates to the Synod. His active participation in St. John's marks the beginning of a great renovation project, the planning and execution of which were carried out in a succession of eleven meetings between November 12, 1888 and the next Annual Vestry Meeting the following April.

At the first Vestry the wardens, A. B. Lambe and Philip McKenzie together with J. Cooper and J. H. Smith were appointed

a committee to enquire about the cost of reseating the church. Subsequent meetings found Mr. Lambe appearing with the pattern of the seats used in St. Simon's Church, Toronto, which he had the architect's permission to use.¹¹ Tenders were received averaging about one dollar a foot. This was considered too high by the vestry who were reluctant to undertake another big project.

Mr. Lambe offered to give \$300 toward the expense of reseating the church and other repairs, if the congregation would undertake to raise an equal sum, irrespective of any money now on hand, or derived from picnics, concerts, etc., in the future. Mr. Lambe's challenging offer was the needed encouragement, and two weeks later they had collected on a subscription canvass the sum of \$232.50 with the Rector reporting a further \$40 he had been promised. Moreover, one Charles Murphy had agreed to provide the pews for sixty cents a foot. Matters were moving briskly.

The new pews were to be ready by February, 1889, and the maker was allowing a \$20 credit for the old ones which he was to remove from the church. The new pews were exact copies of those in St. Simon's at this period, except that the draw seats at the end of each was omitted, and Murphy also made a railing for the front of the first pews. Two of these pews remain today in the enlarged church at the back of the south transept.

The whole layout of the church was changed at this time, and a chancel was introduced with choir stalls and the organ. Miss Emma Osler, who appears to have been the organist, met the committee to discuss the best way to arrange the choir stalls and just where the organ should be placed. The latter was, of course, a small cottage organ, possibly a new one because in 1879 an Organ Fund had been set up. Three parishioners had opened their homes for a Social and Concert in January and a Strawberry Festival was held at Mr. Mercer's in June to raise money. The new organ replaced one that had been in the church since the early 1860's.

With all this improvement, the frosted glass in the windows seemed very out of place, so it was decided, with some dissenting votes, to replace them with stained glass.¹² And at the final meeting in April, 1889, the estimate of Messrs. Freeman and Smith to paint the interior of the church and the outside of the window sashes was accepted.

It was all very fine, and the pleasure of seeing their beloved church so tastefully restored was only slightly marred by some vandals with a jackknife who mutilated the new pews and the window ledges. A reward of \$3 offered apparently failed to produce the culprits. In all they spent \$1018 on renovating the church 'transforming it,' as Canon Osler wrote, 'from a dingy, rusty church with high pews and old chancel carpet to as pretty a church as is found in the country today.'

So keen was the gratitude felt for the efforts of A. B. Lambe that the Vestry of 1892 incorporated the following declaration in the minutes:

'We, the Rector, Wardens and members of the Vestry representing the congregation of St. John's Church, York Mills, desire to leave on record the obligation we are under to A. B. Lambe, Esq., for the practical interest taken by him for the welfare of the church prior to and during the time of his holding the office of People's Warden. Through his suggestion and valuable assistance the congregation were encouraged to remodel and beautify the church by removing the unsightly and uncomfortable pews, replacing them with open seats of ash—the taking away of the old windows of common glass and putting in their stead Cathedral glass, and making such other improvements as marked the deep interest he took in beautifying God's House.

Signed, H. B. Osler, Rector.'

At this time it was noted too that Mr. Lambe and his wife had

given the stone Font—which is today in the Memorial Chapel—as well as sundry chancel cushions and Communion linen.

FOUNDING OF THE WOMAN'S AUXILIARY

Quietly, and in the midst of all this feverish activity, the women of St. John's were taking an important step of far-reaching consequences. In October 1889 they organized the St. John's Branch of the Diocesan Woman's Auxiliary.

This new organization had been founded three years earlier by Mrs. Roberta Tilton and a group of Ottawa ladies for the support of the Domestic and Foreign Missionary Society. Mrs. Tilton had witnessed the tremendous work done by the Woman's Auxiliary in the Episcopal Church in the United States, and had come home full of enthusiasm and convinced that such an organization was needed in every diocese in Canada. The worth of this project and the character and dedication of its sponsor found a ready response in the Canadian Church.

In the Diocese of Toronto, St. John's was one of the first branches, and it would seem that work for the W.A. began even earlier. In the second annual report of the W.A. published in 1889 and covering the previous years, there is mention of St. John's ladies sending to the central room, 87 articles of clothing, 2 quilts, 1 quilt to Wawanosh from S.T. and 12 Prayer Books.

The first reference to a Branch, however, appeared in the next annual report which read: 'This branch was organized in October of 1889 and consists of 25 members. They meet regularly on the first Wednesday in each month; most of them pay a small sum monthly, which is used in buying material for making up. The money spent for various objects is obtained from the contents of the missionary boxes and from donations.' The first executive included, Mrs. Osler as president, Mrs. Lambe as vice president, and Mrs. Banks, secretary-treasurer.¹³

Notes on Chapter XII

The Reverend Canon Henry Bath Osler

- 1 Biographical data from: *The History of Toronto and the County of York*, Vol. 1, p. 92; *From Strachan to Owen*, by Wm. Perkins Bull, publ. 1937, p. 200; and from *Lions in the Way*, by Anne Wilkinson, publ. 1956; also his own printed account in *Churchwarden's Book*.
- 2 The Rev. W. S. Darling and the Rev. Geo. S. J. Hill (*From Strachan to Owen*).
- 3 Dr. George Parsons, long a parishioner at St. John's in the 1850's and 60's, would be a brother.
- 4 They may even have tried, for a very brief period, to live in the Rectory.
- 5 Parish Register records the marriage of Horace Thorne and Mary Osler, on October 17, 1877.
- 6 Mortgage in St. John's Archives, dated January 2, 1879.
- 7 Minutes and draft of printed notice in the Vestry Book of the period.
- 8 Description of barn from specifications and tender offered by Robert Leeder, now in the archives.
- 9 An account in Canon Osler's handwriting, written on a scrap of paper found between the leaves of a parish book. Probably a report given to a meeting.
- 10 Alfred B. Lambe was an Englishman who came to Canada in 1871. He was a tea broker and Lloyd's agent in Toronto before retiring to his farm for several years in the late 1880's. About 1905 he moved to Hamilton to take over his brother's firm. He died in 1935 at the age of 91.
- 11 Some of these pews still remain in St. Simon's Church.
- 12 Glass obtained from N. T. Lyon, 131 Church St., Toronto.
- 13 Annual Reports published by W.A.



CHAPTER XIII

St. Clement's, Eglinton— The Golden Jubilee

It was well that the affairs of St. John's were in such excellent condition as the last decade of the century began; for the church and its seventy-five year old Rector were about to become involved in a tremendous development in the parish.

Since earliest times there had been in the congregation, and often in key offices in the church, parishioners from that southern part of the parish in the vicinity of the Village of Eglinton. However, services were started in the area itself in the 1880's with the people meeting in the Y.M.C.A. or Orange Hall. The Rev. Dr. Langtry, then Rector of St. Luke's Church, urged the formation of these 'cottage' services in various outlying points around the perimeter of the city. Canon Osler gladly agreed to his offer of a student or lay reader to take the services at Eglinton.¹

The interest of the people waxed and waned, but a faithful group persevered, and by 1889 Canon Osler decided to carry on the work from York Mills with the help of a student. In the Service Books at this time it appears that on one Sunday each month Canon Osler was at Eglinton for the service of Holy

Communion, and the services at York Mills were conducted by a Mr. L. Baldwin, obviously the divinity student from Eglinton. In 1891 the student was Thomas W. Powell who was destined to be associated with the Canon, York Mills and Eglinton for many years. At the same time there was an upsurge of interest in the possibility of building a church, a project fostered, directed and encouraged by the redoubtable Canon Osler.

BUILDING OF ST. CLEMENT'S CHURCH, EGLINTON

In 1891, Mr. Alfred Boydell Lambe, People's Warden at St. John's, and the recent instigator of so many improvements there, gave to this new congregation at Eglinton two lots at what is now the corner of St. Clement's Avenue and Duplex Avenue, but was then the corner of Hawthorne Avenue and Boydell Place.¹ About this same period, an acre of land given to the York Mills parish by Henry G. Papst and his wife Elizabeth in 1847 was sold with the approval of the Bishop. The money (\$500) went toward the cost of building the new church, or more correctly, the repairing of damage caused by a violent storm which occurred when the church was almost completed.

The cornerstone had been laid in 1891 by the Reverend Dr. John Langtry and the new church was formally opened the following February 17th, 1892, by the Rt. Rev. Edward Sullivan, Bishop of Algoma.¹ Canon Osler served both St. John's and St. Clement's with the assistance of Mr. Powell who was ordained to the diaconate in 1893. In 1894, the Rev. Thomas Wesley Powell now raised to the priesthood, was appointed assistant to the Rector at St. John's, and St. Clement's Church became more particularly his sphere of activity. From this time until the turn of the century the affairs of the two churches were closely linked.

GOLDEN JUBILEE CELEBRATIONS IN 1893

The year 1893 stands out sharply in the story of St. John's for it marks the Fiftieth Anniversary of both the second St. John's

Church (1843) and the Rector's ordination in the same year. A two-day celebration was held on October 8th and 9th with special services on the Sunday and Monday, and a parish 'At Home' on the second day.

For the services the church was beautifully decorated by the young people of the parish who made good use of leaves, fruits and flowers of this harvest season of the year. They had even erected a screen of greenery across the church to give a chancel effect to the plain rectangular building.

At the morning service on Sunday, October 8, Bishop Sweatman preached to a congregation of some three hundred and fifty people. He referred to the history of the parish in some detail, for this third bishop of the diocese was a keen student of history himself. In the evening the service was again read by the Rector, and the Rev. A. Williams, M.A. of St. John's Church, Toronto, preached to a congregation almost as large as the previous one. At both services the combined choirs of St. John's and St. Clement's sang under the direction of Mr. E. Still.³

THE 'PRESS' ATTENDS THE EVENTS OF
MONDAY, OCTOBER 9

Word of these services and the programme for the following day reached a columnist in the *Globe* who wrote under the pen-name 'Sama' a feature entitled 'From a Woman's Standpoint'. This early feminine journalist devoted more than a column and a half to the event, apparently having enjoyed the whole thing immensely.⁴

Unable to attend the Sunday services—'We haven't Sunday streetcars in Toronto, and I could not walk quite so far'—she was eager to join the group she met travelling northward by Yonge Street trolley on Monday. They changed to the Metropolitan Street Railway, and here a whole party bound for the same destination came aboard. On the way they enjoyed the countryside 'in Autumn dress', noting particularly the Hawthorne trees

along the tracks until at last they reached the end of the line—the top of the south Hogg's Hollow hill.

From this vantage point the group stopped to admire the view across the valley to the church visible on the far hill. They were somewhat appalled by the distance to be covered on foot to the Rectory, but reached it at last, the residents of the district being mildly amused at their exhaustion. Some said that before the recently installed railway they had often walked right 'to the city itself.'

Sama viewed the assembly through the eyes of an enquiring reporter, alert and anxious to talk to people, so her account is worth noting for the breath of reality it brings to a day long past.

'Yes, the whole countryside was there, grandfathers and grandmothers who remembered when the *New* church was built, for it is still called the *New* church, down to wee babes, lots of them, who will talk of the jubilee when the centenary is being celebrated.' A merry crowd they were indeed who had gathered to do honour to him who is like a father to them, and also his wife who is not less dear. Then everybody knew everybody else, and therefore there was no stiffness or formality.'

On the rectory lawn tables under the trees were laden with food, and this was the focal point of tea time when the young people acted as waiters. Afterwards, at dusk and just before the service scheduled to be held in the church, a heartwarming bit of by-play took place. After much mysterious whispering, the daughters of the house made some excuse to bring the Canon and his wife into the library where they had previously set lamps near the windows. The people were gathered just outside the open windows on the lawn. Suddenly all the men removed their hats, and Mr. Scrivener, the People's Warden of St. John's read a suitable address, to be followed by the presentation by Mr. T. Hamilton Mercer, the Rector's Warden, of a handsome robe to Canon Osler and a fur cape to Mrs. Osler.

Then the representative of the congregation at Eglinton came

forward, Mr. George Robson, the People's Warden to speak, and Mr. E. Still to present an easy chair and a companion lady's chair to the Rector and his wife. The Canon thanked the people of both congregations in a manner that our reporter found very touching.

CLOSING ADDRESSES IN THE CHURCH

The large assembly then strolled toward the church where, after a shortened form of Evening Prayer, they heard several addresses by visiting speakers, among them, the Rev. Canon Treymayne, the Rev. Dr. Langtry, the Rev. T. W. Paterson of Deer Park, the Rev. W. H. Clar, and the Rev. R. J. Moore.⁵

The visiting journalist was interested in the church and especially the barrel organ which was by then used only for a voluntary as it is today. She heard the story, repeated so often through the years, of the confusion of visitors on hearing music from the gallery when the organist in the chancel is not playing that instrument.

ANECDOTES AND RECOLLECTIONS

As with all anniversaries and milestones, it was a time for reminiscence. There were elderly parishioners there whose memories spanned the whole era of the second St. John's and recalled the earlier church, too. One of these regaled the reporter with the story of the very early days when his father (actually his grandfather) came from Pennsylvania in a light wagon, and was offered 100 acres of land in exchange for it. 'Good land, too,' he said, 'for it was down there by the mill.' The speaker was undoubtedly Hamilton Mercer, the Rector's Warden who, another account of the day states, could look back on his confirmation in the first church fifty-six years ago.

The village below in the valley, the reporter learned, had once been a busy place with three large mills and other thriving industries, 'but like many other places in Canada, the railway killed it.'

OLD TIME ROADS—AND A WEDDING

Then the discussion turned to roads, Yonge Street in particular, which somebody said used to be awful, 'after the cut was made' and the clay from the bank used to wash down over the road. This was a reference to the building of Yonge Street on a straight line through the valley in 1835.

Mrs. Osler joined the group at this point to recall her girlhood in Thornhill, and a wedding. 'I remember when Chief Justice Draper was married. I was one of the bridesmaids and we all drove down from Thornhill in a big wagon because the roads were too bad to come any other way. The bridegroom forgot the license,' she continued, 'and we had to go back ever so far to get it. After they were married they went to Newmarket for a wedding tour and stayed there three days. The snow came on and they had no end of trouble getting back again. He was not Chief Justice, however, in those days, only a very young lawyer.'⁶

THE FIRST CHURCH RECALLED

There was a good deal of talk about the old church, the first one, as the old parishioners who could recall it were urged to tell about it. 'A long low wooden building with gable end and door toward the road, the roof bending down slightly with the weight of a brick chimney',⁷ was the description given, and also the fact that it stood at the east end of the lot facing Old Yonge Street, and was surrounded by thick woods except where an area had been cleared for a graveyard.

So ended two days of immense rejoicing in celebration of the Fiftieth Anniversary of both the 'new' church and the beloved Rector's ordination. It was a happy time, and no hint of the economic depression of the day was allowed to mar the proceedings. However, this dismal topic did comprise the second part of the visiting journalist's newspaper column. In it she appealed to *Globe* readers to economize, but not to resort to dismissing 'serving and chore helpers' for this would only increase the general hardship.

ORDINATION OF THOMAS WESLEY POWELL

Soon after his ordination to the priesthood, the Rev. Thomas W. Powell became Canon Osler's assistant, and while he was a familiar figure in York Mills, his chief concern was the growing church at Eglinton. Canon Osler whose stipend came from church endowments, the commutation fund, and the modest stipend the parishioners added thereto, at once turned the latter portion over to Mr. Powell, and indeed added a further sum himself. St. John's raised an additional hundred dollars, and the total sum from these various sources was matched by the congregation at Eglinton to give the assistant clergyman a small but adequate income.⁸

St. Clement's Church was, almost from the first, larger in every respect than the founding church; for while York Mills retained its quiet village setting, North Toronto was a burgeoning suburb of Toronto. In congregation, Sunday School enrolment, overall accommodation and even the size of the parish library, the difference was apparent, although the new church continued to draw strength and direction from the old parish. On some occasions joint services were held, as in the case of the confirmation service in St. John's on May 17, 1896, when fifteen candidates from York Mills and twenty-two from Eglinton were confirmed.

DIVINITY STUDENT ASSISTANTS—A FUTURE PRIMATE

To assist with the two churches came a succession of divinity students, H. A. Dwyer, D. T. Owen, J. E. M. Wright and Loftus Trotter.⁹

It was in 1896 that Derwyn Trevor Owen came during the summer months to St. John's. Many years later when he was Primate of the Church in Canada, he wrote a foreword for a small book called 'Historic St. John's' in which he stated:

'I am glad that this story of St. John's Church, York Mills, has been prepared. My own association with the old church goes

back to the spring and summer of 1896 when, as a divinity student, I assisted the Reverend Canon H. B. Osler and the Reverend T. W. Powell. This work formed part of my apprenticeship to the sacred ministry. My relations with Canon Osler and his family (I lived with them at the Rectory during the long vacation) were very happy. I shall never forget the lessons I learned from this great man, from his wife and family, and from my association with the people of the parish.¹⁰

THE REV. T. W. POWELL PREACHES A MISSION

During the last week in April, 1898, a mission was held in St. John's with the Rev. T. W. Powell as the missionary. The *Canadian Churchman* records that 'people came from all parts of the country within driving distance, and the special car that ran each evening from Eglinton was always full.'

The visitors in 1893 had been faced with a stiff walk from the top of the south hill. Since 1896, however, the electric railway had been extended northward, so that those who rode the special cars on this occasion could travel right to the church road at the foot of the hill on Yonge Street.

The visitors who reported the services felt that it was unusual for a priest to preach a mission in his home parish, but in this instance it seemed to be ideal, for Mr. Powell was 'a quiet, earnest and convincing speaker . . . free from the mannerisms that are often seen in those who make a special business of mission work.'¹¹

CANON OSLER RETIRES

As the Century drew to a close Canon Osler's failing strength was more and more evident, and the assistant Rector took many of the services in both churches, assisted by a student, and very often by Mr. Spencer Waugh, a lay reader at St. Clement's and for many years one of the lay delegates to the Synod from that church.

At the annual Vestry Meeting in April of 1900, Canon Osler

announced his resignation to take place the following October. Age, he said, was forcing him to retire from active service. Mr. Powell then announced that he had been appointed Rector of St. Clement's, and that on account of the impossibility of doing justice to both churches, the two parishes were to be separated. Mr. E. M. Wright would assist at St. John's for the summer. Then Mr. Powell spoke feelingly of his association with Canon Osler, expressing more or less the same filial devotion and respect that Archbishop Owen was to record many years later in retrospect.

In October Canon and Mrs. Osler moved to a home on St. Clement's Avenue, no longer in York Mills, but still among old parishioners of both churches, and lived there for the remainder of their lives. Their daughter, Miss Emma Osler continued her work in the Woman's Auxiliary of St. Clement's, of which she was President at one period, and in the Sunday School as well. She is remembered to this day with the greatest affection and respect by former pupils.¹¹

CANON T. W. POWELL AT ST. CLEMENT'S

The Rev. (later, Canon) Thomas Powell was Rector of St. Clement's until 1910, and during his incumbency more property was added to the church grounds. In 1901 he had founded St. Clement's School in conjunction with Mrs. Spencer Waugh (Constance). In 1909 the older boys under Canon Powell were separated from the first school to form St. Clement's College which remained in existence 'till 1914.

Canon Powell left Toronto in 1910 to become president of King's University, Windsor, Nova Scotia, remaining there for five years. He returned to Toronto in 1915 and was appointed Rector of Holy Trinity Church; but he died the following year at the age of forty-eight. His was an outstanding and promising career cut short by an untimely death. He is buried in St. John's churchyard.

Notes on Chapter XIII

St. Clement's Eglinton—The Golden Jubilee

- 1 *St. Clement's Church, North Toronto*, publ. 1941, to mark the Golden Anniversary of the church.
- 2 Indenture dated May 11, 1847, one acre of land, part of Lot 2, Concession 2, East of Yonge Street. This lot was sold to John Burke in 1892.
- 3 Typed account of the Jubilee in St. John's archives, written at the time, author unknown.
- 4 Long featured column in the *Globe*, October 14, 1893, entitled 'From a Woman's Standpoint', pen-name of writer was 'Sama'. This columnist thought Canon Alexander Sanson was among visiting clergy on Monday, October 9, which certainly seems likely.
- 5 List of clergy from account mentioned in item 3.
- 6 Wm. H. Draper married the daughter of Captain George White, R.N. of Thornhill in 1827.
- 7 A similar description appears also in John Ross Robertson's *Landmarks of Toronto*.
- 8 From Vestry minutes of the time, and also a report on the parish as drawn up for the Synod by Canon Osler for 1894.
- 9 The Rev. Loftus Augustus Trotter died Sept. 7, 1917, and was buried in St. John's churchyard. Service was conducted by Bishop Reeve.
- 10 Foreword to *Historic St. John's*, publ. 1934. Archbishop Owen was at St. John's as a divinity student during the spring and fall of 1897 and '98 as well.
- 11 *Canadian Churchman*, May 19, 1898, p. 315.
- 12 *St. Clement's Church, North Toronto*, publ. 1941, p. 5. This account notes that the beautiful east window in the church is in memory of Miss Emma Osler, given by the family, and on the wall of the nave is a memorial shield placed there by the W.A.



CHAPTER XIV

The First Quarter of the Twentieth Century

In December of 1900 the Reverend Richard Ashcroft, M.A., his wife and family came to York Mills. Mr. Ashcroft had been born in Ormskirk, near Liverpool, England, in 1855, and received his early education there. He graduated from Trinity College, Dublin, and was ordained on June 11, 1882. Before coming to Canada in 1890, he served in St. James, Tredworth, and other English parishes. In Toronto he was assistant at St. Barnabas Church, Chester, and then at the Cathedral for several years under Bishop Sullivan and Canon Welsh.

Since Canon Osler's retirement in October, the services had been taken by the two students, E. M. Wright and Loftus Trotter, and also Spencer Waugh, with the Rev. T. W. Powell coming from St. Clement's for Communion. With the arrival of Mr. Ashcroft the services at York Mills were once more provided for, and the new Rector carried on with the assistance of a lay reader, F. R. Dymond, who served for several years on a voluntary basis.

In February, 1901 a memorial service was held to mark the death of Queen Victoria after the longest reign in British history. It was now 64 years since the young Monarch's accession to the

throne—a day long past when the Rev. Charles Mathews had pencilled in as a marginal amendment to the State Prayers in the old Prayer Book, 'Our Lady Queen Victoria'.¹

FUNERAL OF CANON OSLER

In March of 1902 Canon Osler died and his funeral was held in St. John's on March 11. Assisting the Rector in the service were the Rev. Dr. John Langtry, the Rural Dean, and the Rev. T. W. Powell of St. Clement's. Bishop Sweatman's² brief address was on the text, 'Well done thou good and faithful servant, enter thou into the joy of the Lord'. The church was filled to overflowing, some indeed were unable to get in at all.³

Eight months later, on Sunday, November 9, Mr. Ashcroft noted in his own sermon book;⁴ 'At the morning service a memorial window to the late Canon Osler, Rector of St. John's, York Mills from 1874 to 1900, and erected by the members of the family, was dedicated by the present Rector. Subject of the window, 'Christ the Good Shepherd.'

This is the same beautiful chancel window that is to be seen in the enlarged church to-day, although in the old church it was set in a wooden frame. When the window was set in a stone sash by members of the Osler family, the inscription was amplified to include Mrs. Osler and two of their daughters, Harriet Francis Banks and Mary Thorne. Mrs. Osler died in March of 1903.

CANON SANSON CELEBRATES AN ANNIVERSARY

Not actually in St. Johns, but a matter of great interest to the parish and its history, was the celebration at Trinity Church, King Street East, of Canon Alexander Sanson's sixtieth year of his ordination and his fiftieth year as Rector of Trinity. Those initial ten years had been spent in York Mills, and St. John's was mentioned repeatedly during the proceedings. Even the programme card announcing the services featured in addition to a

picture of Trinity Church, one of St. John's with the dates 1842-52.⁵

Canon Sanson referred only briefly to his own career in the sermon at Trinity on Sunday morning, June 11, 1902. It remained for the Rev. Professor H. A. Cody to tell the story at the evening service, which he did, mentioning the early years at St. John's when the young clergyman served the new mission at St. Paul's, too. He spoke of the smallpox epidemic that had occurred during this ministry, thereby clearing up for later historians the mystery of the large number of deaths in York Mills in 1851. There were twenty-three burials, a number exceeded only by that of 1847, the year of the cholera epidemic. Then, of course, Professor Cody devoted the greater part of his sermon to the long years and great accomplishments of the Canon at Trinity.

No doubt a number of parishioners from York Mills attended this service and the congregational gathering the following day. For the services in honour of this milestone in the Canon's ministry Dr. Albert Ham, organist of the Cathedral, composed a new air for the hymn, 'O God of Bethel'.⁶

The early years of the century saw a good deal of activity at St. John's. Some needed repairs were made to the church and Rectory; the Rev. T. W. Powell preached a mid-week Lenten series in 1903; a set of rules and regulations for the churchyard were drawn up and it was later surveyed. In 1905 arrangements were made for the James Bay Railway Company to cross the Glebe, sufficient land being purchased by the Railway for the sum of \$772.50. The Glebe now consisted of 100 acres, the other half having been sold in Canon Osler's time.⁷ These were matters that affected the Synod and the Rector primarily, because the farm was part of the endowment of the parish. The vestry, however, was concerned with permanent repairs and the renting of the farm because this was the source of part of the incumbent's stipend.

VISITS OF THE BISHOP

The Rt. Rev. Arthur Sweatman came to York Mills for confirmation services in the years 1902, '04 and '07. In the latter year he became Metropolitan of Ontario and Primate of All Canada, but St. John's was not to see him again for he died on January 24, 1909, 'the eve of the Conversion of St. Paul' as the Rector phrased it in his report to the Vestry Meeting, saying that he and two lay delegates had attended the funeral of the Primate. At the same Vestry Meeting Mr. Ashcroft mentioned the election of Archdeacon J. Fielding Sweeny as Bishop of the Diocese and his consecration and enthronement in St. James Cathedral. The new Bishop came to St. John's for the confirmation service in April of 1909.

BISHOP REEVE TELLS OF THE GREAT NORTH

A frequent visitor to York Mills from 1907 to 1912, and occasionally right up to 1921, was Bishop William Day Reeve, retired Bishop of Mackenzie River. Here was a man who had served under Bishop Bompas, and had attended the first Synod at Fort Simpson in 1876. As a missionary he was first placed in charge of the Great Slave Mission, as Bishop Bompas designated one of the four areas in his huge diocese of Athabasca. In 1891 he became the second Bishop of Mackenzie River.⁸

He retired in 1907 and came to Toronto to assist Archbishop Sweatman. He visited St. John's on various occasions; such as the Rural Deanery meeting, to preach at Sunday Services, three times for confirmation services, and on more than one occasion to give a mid-week illustrated lecture on his work among the Indians of the great North. His limelight slides were apparently much appreciated, and he himself was liked by everyone. Mrs. John Brooks, daughter of the Rector, recalls that he was quite an arresting figure with his long flowing white beard, and his kindly manner was very appealing to the children of the parish.

Years before, in 1892 Bishop Reeve had journeyed east from

his missionary diocese to speak of the work in the north. At Wycliffe College two young men caught the vision; Isaac O. Stringer went to Herschel Island and later became Archbishop of Rupertsland; and Thomas Marsh, later Canon Marsh, took charge of Hay River and worked valiantly all through the Mackenzie district.⁸ He was a grandson of William Marsh the early settler in York Mills, and an uncle of the Rt. Rev. Henry H. Marsh, present Bishop of the Yukon. Recent years have seen a missionary priest from St. John's, the Rev. Turquand McCollum, treading the same northern trails.

REVISION OF THE HYMN BOOK

Previous to this time the Church in Canada had used the same Prayer and Hymn Book as the Church in England. There had been a good deal of agitation for a revision of the Prayer Book but this was not to be until 1918. However, by 1909 a committee set up four years earlier had produced a revised hymn book to be used in every parish at the request of the Synod. St. John's stepped into this new situation with a gift of two dozen books from Mrs. Banks, and a further donation of sixty-six books given by Mrs. C. W. Beatty. The revision had been the work of a committee, but the name of Magistrate James Edmund Jones is remembered particularly for his part in this and a later revision in 1937.

ORGANISTS THROUGH THE YEARS

A succession of organists presided at the small cottage instrument in the church—Miss Eva Heslop until 1905 and then Miss May Wiltshire. About this time a second organ was loaned by W. H. Lockhart Gordon and installed in the Rectory. Here it proved such a boon to choir practice that it was purchased for \$40. Not only did it provide more comfortable surroundings for choir practice but it saved on the fuel needed to heat the church during the week.

For a brief period in 1908 Wm. Short was employed and then Miss Violet Hall for several Sundays. In March of 1909 Mrs. E. D. Wilkinson began a long service in St. John's as organist, assisted occasionally until 1912 by Mrs. Young. In 1917 Miss Isabel Ashcroft, the Rector's daughter, undertook the work and continued until 1922 when she was succeeded by Miss Sybil Pawley.

During Mrs. Wilkinson's time as organist the choir first appeared robed in surplices and cassocks at the Harvest Festival services in 1915. Prior to that time, the members, while they occupied the choir stalls to the left of the chancel, were not otherwise distinguished from the rest of the congregation.

PARISH SOCIAL ACTIVITIES

It was a period of transition from the 19th to the 20th Century. Many customs long established were continued well into the new era, such as the Church Picnic held on the Saturday nearest to June 24, for an unbroken succession of eighty-eight years.⁹ The site was often the orchard area south of the church grounds, referred to as 'Mr. Whitten's Grove', and here under the old apple trees the parishioners enjoyed a lively programme of games and a much-featured tug-of-war by the men of the district. All morning the ladies had been busy at the Rectory hulling crates of strawberries, the highlight of the refreshments to be served.

A winter event for the adult congregation was the Oyster Supper held either in the Rectory where long tables on trestles were set up in the upper hall, or in the large room on the second floor of old York Mills public school.¹⁰ On other occasions parish families would open their homes for social events, and the rectory itself continued to be the locale for W.A. meetings and parish evenings as in years gone by. (Vestry meetings were held in the Church.)

For the children there was the annual Sunday School picnic held in various locations from Bond Lake to the Toronto Island;

and in wintertime the sleigh ride and the much anticipated Christmas party. The latter was held in the York Mills public school¹⁰ where coal oil lamps and a huge 'chandelier' of lamps lighted the upper hall and the staircase leading to it. In the large second floor room there was a stage for the evening's programme of tableaux, carol singing and prize giving, and at one side of the platform stood the Christmas tree awaiting the arrival of Santa Claus.

TRANSPORTATION

Horse drawn rigs, sleighs and carriages still dominated the transportation scene. The steep road to Yonge Street from the western point of the church property was used extensively by people arriving for services and for the gala approach of wedding parties. Mrs. C. W. Jefferys used to recall seeing from her home at the foot of the hill a Springtime wedding in the years just before the first World War. The apple blossoms on the hill were in full bloom and provided a beautiful setting for the carriage drawn by two white horses as it travelled up the hill to the church.

GIFTS AND MEMORIALS

A memorial window was unveiled in 1907 to the memory of Mrs. Robert Leeder, and in this same period there were a number of anonymous gifts including the tall brass lectern that stood in the centre aisle of the chancel in the old church. The top portion of this was later mounted on the old octagonal reading desk in the enlarged church, where it continues to support the large folio Bible.

ANGLICAN YOUNG PEOPLE'S ASSOCIATION

Late in 1913 the first St. John's Branch of the A.Y.P.A. was founded. This was a new organization in the Church, having been started in 1905 by Canon Brown of the Diocese of Huron. The York Mills branch took an active part in parish life for many

years, pointing up from the very beginning the need for a parish hall. Committees for fund-raising and building were appointed by the Vestry of 1914, but the outbreak of the war intervened, and with one lingering suggestion of borrowing the money to proceed, the idea was abandoned.

FOUNDING OF THE NORTH YORK RED CROSS

The first months of the war saw the founding, in October 1914 of the North York Branch of the Red Cross. Various churches and organizations in the township took part in the work, and St. John's was associated with it from the beginning. The Rector and Mrs. Ashcroft gave it their support, and together with the A.Y.P.A. received a vote of thanks for one of the first financial contributions. Adding their efforts to that of the women of Willowdale and Zion Methodist Churches, the Woman's Auxiliary of St. John's took part in the programme of knitting and sewing, continuing their meetings at the Rectory throughout the summer months in order to meet the emergency. One of the first to receive a Balaclava and scarf from the Red Cross was Cyril Ashcroft, the Rector's son, who had joined the Cycle Corps of the Second Contingent.¹¹

In May of 1915 Miss Nora van Nostrand opened an Orchard Tea Garden in aid of the Red Cross. The location was on Yonge Street just south of the Church road. Here the ladies of the Red Cross executive often entertained the members, Mrs. A. J. van Nostrand, the first President, Mrs. Charles Catto and Mrs. Richard Ashcroft being hostesses at various times.

CHURCH PARADE

On Sunday, April 11, 1915 the congregation numbered more than 230 persons at the morning service when the Divisional Cyclists of Canada, Second Contingent, held their church parade before embarking for overseas. In all some fifty men of the parish served in various branches of the armed forces during the

First World War, and at the close of hostilities, a special thanksgiving service was held on Thursday, November 1, 1918 to mark the signing of the Armistice. The following Wednesday evening a memorial service was held for those who had lost their lives. In December of 1920 a memorial tablet was unveiled in the church listing all who had served in the forces.

THE CENTENNIAL OF ST. JOHN'S CHURCH, 1916

The one hundredth anniversary of St. John's Church was duly celebrated despite war-time conditions. Two factors added to the services, namely the choir had been robed in surplices and cassocks for the past year, and the church itself had recently acquired electric lighting.¹² The latter feature, it was reported, 'received much favourable comment from visitors as well as our own parishioners'. Gone forever were the smoking lamps, almost two dozen of them, that formerly required John Squire's attention all through the service.¹³

On Thursday, November 30, a special service was held in the church at 8 o'clock. The Rector was assisted by the Rev. H. A. Brooke of Christ Church, Deer Park, the Rev. A. J. Fidler of St. Clement's and the Rev. S. A. Lawrence of Trinity Church, Thornhill, an appropriate assembly of clergy representing three churches closely associated with the history of the parish. Bishop Sweeny preached on the text, 'Our help is in the name of the Lord', from the 124th Psalm. He spoke at length on the history of the church.¹⁴ The congregation was very small at this mid-week service, but on the following Sunday there was a larger attendance, both morning and evening. The Rev. T. W. Paterson who had been Rector of Christ Church in the days of Canon Osler, was the special preacher in the morning; and in the evening Bishop Reeve visited again the church he had come to know so well over the years.

From all the services marking the Centennial some \$207 was realized and it was decided to apply this money to the interior

decoration of the church. Eventually about \$800 was spent on this and other improvements. A final statement of the whole renovation was given at the 1923 Vestry Meeting. Some funds remained and this money was used to provide a heavy curtain to cover the chipped panels behind the Holy Table on which the lettering of the Ten Commandments had become almost obliterated. Also, in December of 1924, a plaque was placed in the church to mark the beginning of the Rector's twenty-fifth year of service.

RECREATION CLUB AND A.Y.P.A.—THE PARISH HALL

In the years 1920-21 there appears to have been a group in the parish with a very practical turn of mind called the Recreation Club. To it the church was indebted for the building of choir robing rooms at the back of the church, a book rest for the choir boys, and the donation of a piano to the parish.

The A.Y.P.A. was also very active at this time, having a membership of thirty-one and the beginning of a substantial bank account, as their report to the 1923 vestry shows. This was the organization that in 1925 campaigned for funds to build the parish hall, and through the voluntary efforts of its own members and other parishioners actually erected the building.

The new parish hall was a shingled, frame building approximately twenty-eight feet by forty with a small vestibule at the west end. It stood on the site of the present parish hall between the church and the driving shed to the east. Two Quebec stoves provided the heating system, and in this building vestry meetings and parish gatherings were to be held for the next fourteen years. The Vestry Meeting of 1926 heard that \$1200 had been spent but some bills were still outstanding. A later Vestry noted that \$1600 had been raised for the hall, but it is likely that the final expenditure was considerably more. It was a commendable effort of the young people, and one that provided the church with its first parish hall in one hundred and fourteen years.

THE WINDS OF CHANGE

The post-war years had presented many problems of recovery to the country at large, and to York Mills in particular, for it was a small rural community whose busy commercial days were past, and the new era of suburban development was still years in the future. New parishes had been created in the more populated areas to the north and south; St. George's Church, Willowdale, as a mission of Trinity Church, Thornhill, and St. Leonard's Church, North Toronto, which had been the northern section of St. Clement's parish.

In St. John's the feeling had been growing for some time that a change of ministry with a younger clergyman to cope with the prevailing conditions might give a new impetus to the parish. It was a difficult and troubled time, but after prolonged negotiations and consultation, an agreement was drawn up by the Bishop whereby Mr. Ashcroft would retain the office of Rector, but retire from active service, and a Vicar-in-Charge would assume all such duties and responsibilities. The income from the parish endowments and other clergy funds was to continue in favour of the retired Rector, and the parish, with some trepidation, undertook to raise \$1500 annually for the Vicar's stipend.

Notes on Chapter XIV

The First Quarter of the Twentieth Century

- 1 Reference to this in Chapter III.
- 2 The Rt. Rev. Arthur Sweatman, Bishop of Toronto, 1879-1909, Archbishop, Metropolitan of Ontario and Primate of All Canada, 1907-1909.
- 3 From an account in the *Canadian Churchman*, March 21, 1902.
- 4 The Rector's own service book listing sermon texts for each Sunday, in the possession of his son, Mr. Cyril Ashcroft.
- 5 Copy of this notice in the St. John's archives, a gift from Major and Mrs. John Catto.
- 6 Long feature column in the *Mail and Empire*, June 13, 1902, page 6. Clipping among the van Nostrand papers.
- 7 The western 97-88/100 acres had been sold in 1886 during Canon Osler's time, for \$7341 (Registry Office records). The remainder of the eastern half continued to be rented to a tenant farmer. A mild earthquake in the 1930's destroyed an underground stream which provided water for the farm well. Thereafter it was more difficult to rent the farm. It was sold in 1940 for \$12,000.
- 8 *The Old Church in the New Dominion*, C. W. Vernon, publ. 1920, p. 155 ; *The Anglican Church in Canada*, Philip Carrington, publ. 1963, p. 194-5.
- 9 June 24, St. John Baptist. Traditionally long-considered the patron saint, although no documentary authority has so far come to light.
- 10 Built in 1882 on the site of the present York Mills Public School.
- 11 From early minutes of the North York Red Cross Branch.
- 12 Initial cost of Electricity installed by Universal Gas and Electric Company totalled \$225 (Churchwarden's Account Book).
- 13 Number of lamps as recalled in an article by Elsie Campbell in the *Saturday Night*, July 7, 1928.
- 14 *The Globe*, November 31, 1916, also mentioned in the *Telegram*.



CHAPTER XV

The Vicar of York Mills

The new Vicar and his wife and family came to York Mills from Alliston where he had been Rector of St. Andrew's Church. Thus on the First Sunday in Advent, November 26, 1926, began the longest incumbency in the history of St. John's Church.

The Reverend Arthur C. McCollum was born in Georgetown, and received his early education there and at Orillia Collegiate Institute. In the course of his theological studies he graduated from Toronto Bible College and served as a Presbyterian catechist in the North. At the University of Toronto Frontier College he received his Bachelor of Arts degree, and from Wycliffe College, his Licentiate of Theology and later, the degree of Bachelor of Divinity. He was ordained in 1917, priested in 1918 and appointed to Mono Mills where he served in the same district that many years before had known the ministrations of Canon Osler. He had been Rector of the church at Alliston since 1920.

A week after Mr. McCollum's arrival in York Mills, the Rt. Rev. James Fielding Sweeny, Lord Bishop of Toronto, came to introduce the new Vicar to his congregation. It was a bitterly cold stormy day, a real blizzard. The roads were impassable, and the Bishop had to climb the hill from Yonge Street on foot. During the service melting snow came through the leaded panes in the

large chancel window, sprinkling the clergy below, and his Lordship was heard to whisper, 'Do you supply umbrellas?'

The first few months were made somewhat easier for the new Rectory family by parishioners who helped to make them feel at home. Mrs. W. Mulock Boulton drove the Vicar on his parochial calls in her car. John Squire, nearing the end of his life-long office as sexton, recalled many events long past, and retained a photographic impression of the churchyard in his mind. Each year he risked apoplexy by climbing the north path from Yonge Street to the church property 'to keep it open', ignoring the Vicar's suggestion that he might at least go *down* the steep cliff, where the eight-foot path belonging to the church had never been developed as a footpath.

A FURNACE REPLACES THE OLD STOVES

Several improvements were made before the stock market crash left the economy reeling. Some desperately needed repairs to the rectory were made, and in 1927 the box stoves in the church disappeared with the advent of the first furnace. There was no basement under the church, so the excavation for the furnace was made at the east end where it might serve any future enlargement of the building. With neither stoves nor lamps to tend, John Squire could now devote all his attention to the church bell and the barrel organ.

Archdeacon McCollum recalls those pre-furnace Sundays when, as he has said, 'No one ever heard the text of the sermon'. At the close of the hymn before the sermon the sexton stoked both stoves with four-foot cordwood, slammed the door of each, and then collapsed into an old rattan chair at the back of the church in a fit of coughing that drowned out every other sound.

At this same period volunteers and funds were sought to improve the condition of the churchyard, and to install a water service on the property. The response was good. A team and mower provided by a parishioner cut the grass in the open areas,

and individual owners made a special effort to beautify their family plots. An afternoon 'bee' was called in June to clear away some unsightly scrub growth in the churchyard, and at the same time to dismantle the old driving shed. The age of the motor car had made the shed obsolete, but for decades it had sheltered the patient horses of the parishioners during the services, and so earned for its original donor, Joseph Beckett, the gratitude of succeeding generations. In fact, until it was demolished, Mr. Joshua Harrison tethered his horse within its shelter at every service he attended.

THE FIRST PIPE ORGAN IS INSTALLED

Mr. Clelland Holly, who had taken on the duties of organist soon after the Vicar's arrival, was succeeded by G. Strickland Thompson. The need for a better musical instrument in the church was becoming urgent, and at the Vestry Meeting of 1928, Major A. M. Mulholland told of an organ that could be bought for \$1900. Its installation in the church required the closing of the door to the left of the Sanctuary because a wooden housing was built against the east wall on the outside to house the mechanism. The improvement in the music and choral work was apparent at once, although memories lingered of the pleasant breezes that used to waft through the east door in summertime. There were recollections, too, of the cattle that often grazed unbidden in the churchyard, and occasionally in earlier days paused to gaze enquiringly through the open door.

HEIRLOOMS AND TREASURES

A Garden Party at 'The Hollow', home of Mrs. Boulton, in June of 1927 started a series of such annual outdoor events. The next year it took the form of an Historical Exhibition and Garden Tea held on the church property. The Parish Hall was crowded with varied displays of Canadiana; farm implements, household furniture, utensils and crockery (including a pitcher made in the old Humberstone pottery) books and documents. A fireside

tableau set up in one corner depicted a scene from pioneer times complete with 'grandmother' in flowing lavender gown. There were military swords, firearms and medals associated with parish families. Presiding over this exhibition and the tea tables on the church lawn were ladies of the congregation wearing heirloom gowns loaned for the occasion by several pioneer families.

The Vicar called on a number of people to say a few words, among them A. O. Hogg, Mrs. A. F. Banks (a daughter of Canon Osler), Col. A. J. van Nostrand, Mrs. Humberstone, Mr. Cooper and John Squire, now 85 years of age and in his sixty-fifth year as sexton, and Mr. Cook, who at 81 recalled his years as school teacher in the valley. The Hon. George Henry addressed the gathering during the afternoon. He mentioned the dearth of written records of the past, but said that the exhibition display on this occasion told a good deal about life as it was long ago.²

FOUNDING OF THE WOMEN'S GUILD

The Women's Guild was organized in 1928 and ever since has played a vital rôle in the life of the parish. The members planned various fund raising events for church and rectory renovations. They decorated the church in 1933, and at the same time, through the kindness of a parishioner, the front of the gallery was lowered and surmounted by a brass rail. The old pews in the gallery were altered slightly to make them more comfortable. In all parish-wide events of the 1930's such as annual garden parties, the Guild played a major part. During that difficult decade their funds were often needed for current expenses, and 'paying off the bank overdraft' was an annual chore.

A LINK WITH THE PAST IS BROKEN

John Page Squire died in January of 1931, and the following November a plaque was placed in the church to commemorate his long and faithful service, sixty-seven years as sexton of St. John's. The Rt. Rev. Derwyn T. Owen, then Bishop of Niagara, unveiled the memorial tablet on Sunday, November 11. In his

sermon he spoke of vanishing memorials to a pioneer race, in which he likened the gradual disappearance of early split rail and stump fences throughout the countryside to our tendency to forget the work of the pioneers.

ACTIVITIES IN THE PARISH HALL

The Parish Hall had been completed, and in 1931 a small kitchen was added at the southwest corner. It boasted a coal-burning range, a sink, and one cold water tap operated by means of a long handle that turned it on and off down below the frost line. An amazing quantity of food was served from this cramped base of operations, for all manner of activities from Sunday School treats to Guild luncheons, from evening parties to garden teas. And no coffee yet brewed in the kitchens of the new parish hall, excellent though it is, has quite the quality of the heady aroma that combined with the heat of the Quebec stoves on Vestry Meeting nights to lull the parishioners into a state of contentment.

A garden party in 1932 was followed by another Historical Exhibition a year later. Again the treasures came out of parish attics and the young ladies once more borrowed the heirloom gowns to give an authentic air to the occasion as they mingled with the guests on the lawn. Professor A. H. Young of Trinity College spoke during the afternoon to a large group assembled inside the church.³

Occasions of this type, together with illustrated lectures in the hall given by T. A. Reed or Dr. C. W. Jefferys, focused attention on historical things, and the Sundays following were also of a special nature to mark the passing of another milestone in the history of the parish.

There was a great lack of money at this period, but on abundance of what the Vicar called 'fellowship'. And it was never more evident than in the square dances sponsored by the Women's Guild as one of their varied activities. The congregation was not large, scarcely more than a hundred families, so that these were something of a family party with guests. Much of the parish was

still under farm cultivation, and when Mr. E. D. Wilkinson built a new barn on his farm on the east side of Bayview Ave., the congregation opened it officially in the traditional pioneer manner.

Square dances were held from time to time in the St. Andrew's Golf Clubhouse, the old Cameron home where parishioners long ago had gathered for social affairs, and also at the Glen Mawr Golf Club. In various other settings they have continued to be popular through the years.

LAND ADDED TO THE CHURCHYARD

In 1933 Lieut. Col. and Mrs. A. J. van Nostrand gave to St. John's a triangular piece of land, one-fifth of an acre, adjoining the south side of the churchyard. Thus the church property was extended to the boulevard of a road from Old Yonge Street through the new subdivision known as York Ridge. This was a development of former van Nostrand property, or more correctly Marsh property that had been in possession of the family for more than a century.

The morning service on Sunday, April 8, 1934 combined a confirmation service and the consecration of the land recently given. It was a beautiful day, and after the service in the church the Rt. Rev. Derwyn T. Owen, then Bishop of Toronto, the Vicar, clergy and choir, together with the confirmation candidates led the way to the south side of the churchyard. There the robed procession walked slowly around the perimeter of the new land, and it was duly consecrated by the Bishop.⁴

This decade saw the frequent return of Bishop Owen to the parish he had known as a student, and at the same time St. John's welcomed as students a succession of four young men on the threshold of their own careers in the ministry. They were Cecil King, Bruce Peglar, W. A. Gilbert who became the first Anglican minister to be ordained at The Pas, Manitoba, and Frank Coleman.⁵

In 1934 a small brochure was published setting forth something of the church's long history. That it could be published at

all in those difficult times was due to the kindness of a parishioner who made a reciprocal arrangement with one of his business accounts.⁶

To this period in the history of the parish belongs the introduction of the 'Big Four'—Scouts, Cubs, Guides and Brownies. The Scouts lead the way with the formation of the First York Mills Scout Troop in 1934, to be followed before long by the other three units. All these have grown to include more than one troop, company or pack, and in some instances they meet in nearby schools, but the tie with the old church remains.

FOUNDING OF THE CHURCH OF THE APOSTLES

At the Vestry Meeting in January 1935, Mr. Sidney Giles was introduced as the layman concerned with a mission established in the community at Bathurst Street and Sheppard Avenue West. He had applied to the Primate to be appointed officially a lay reader. In this connection the mission became associated with St. John's and Mr. Giles was licensed as a lay reader in the parish and under the guidance of Mr. McCollum.⁷

The York Mills parish was able to provide some assistance, the collection on various Sundays being devoted to the mission, and individual parishioners contributed as well. The Vicar visited the small church often, and several parishioners will recall driving him there from time to time, sometimes in winter at a slow pace behind the snowplow. This mission became the Church of the Apostles.

IN THE OLD SUNDAY SCHOOL

At St. John's on Sunday mornings at 10 o'clock the parish hall was divided by screens into small classrooms to serve the young people as a Sunday School. Here for a number of years a small staff under the leadership of W. A. Bulley tried earnestly to look after the religious education of the children. Here, too, the Misses Doris and Marion Baker began more than 30 years of teaching⁸ the small children, work they were to carry on into the

new hall in co-operation with Mrs. Gilbert Sladen. Mr. and Mrs. Sladen came to the parish in 1935 and entered into young people's work with enthusiasm and dedication. They introduced many ingenious ways of utilizing the very limited facilities. The enrolment at the time was little more than one hundred, but more were arriving each week and the need for better accommodation increased.

PLANS FOR A NEW PARISH HALL

As early as 1928 the small congregation began to dream of a modern permanent Parish Hall. A committee was appointed to consider building on the land adjoining the rectory property.⁹ Even a name was suggested—'The St. John's Memorial Hall'. However, the next Vestry Meeting favoured waiting until the development of the district took a more definite form. Then came the Depression. All thoughts were turned to the very real problem of meeting current expenses, and it was nearly a decade before the project could be considered again.

In November 1937 a special Vestry Meeting instructed the Permanent Improvement Committee to investigate once more the possibility of replacing the old parish hall with a brick structure. A Building Committee was appointed which before long became two committees, Building and Finance—with Alexander Dawson and Thos. Oakley as the respective chairmen. Thus a busy year of planning, promotion and fund-raising was launched. The firm of Molesworth and Secord were consulted about plans, and these were shown at a special Vestry Meeting in May, 1938. A booklet outlining the proposed plans and the very great need for the building was published, and the campaign took place in the Fall.

As the canvassers called on new residents and old families in both city and farm homes in the area, they were representing a congregation of less than two hundred families and a church with a total annual revenue of about \$6000 a year. Moreover, the parish, like everything else, was slowly emerging from the eco-

nostic doldrums. Caution was the keynote; and while the complete building complex was planned and discussed—parish hall and enlarged church—the decision was to attempt only the first stage, that is, the semi-basement floor of the hall and a cloister along the south side of the church to give access to the back of the church from the hall.

THE VAN NOSTRAND CLOISTER

About this time, the parish sustained a real loss in the death of Lieut. Col. A. J. van Nostrand, a member of the Building Committee and a lay-delegate to the Synod. At a special Vestry Meeting in May 1939, it was decided that the cloister should be an appropriate memorial to the many generations of the Colonel's family who had worshipped in St. John's from its earliest days.

The entire campaign resulted in a total of \$14,000 collected and a further \$9,000 pledged over a period of three years. The cost of the Parish Hall and Cloister was some \$24,500 which meant that with carrying charges included, the parish was left with a debt of only \$3,400.

THE OFFICIAL OPENING

Friday, October 27, 1939 was a gala evening. Eleven visiting clergy headed by Archbishop Owen came to help the parish rejoice in its new building. The Primate, Provost Cosgrave, and Dean Riley all spoke with approval of the building and the wise financial provisions that had been made. There were speeches and prayers of thanksgiving, and the evening concluded with the serving of refreshments by the Women's Guild from the fine new kitchen their efforts had equipped so completely.

It was the first large-scale construction at St. John's in nearly one hundred years, and the presence of the Primate was particularly gratifying, especially since he would be coming the following month for a combined service of consecration, dedication and confirmation.

FIFTIETH ANNIVERSARY OF THE WOMAN'S AUXILIARY

One of the first events to take place in the church and hall after the latter's completion was the celebration of the Fiftieth Anniversary of the Woman's Auxiliary. On October 31, 1939 a service was held in the church attended by more than one hundred members and friends. A Litany of Thanksgiving was read, and Mr. McCollum addressed the congregation.

Afterwards in the new Parish Hall the minutes of the first meeting of the Branch in 1889 were read, and also the Treasurer's Report. Mrs. McCollum, the President, welcomed a number of guests and introduced Mrs. Britton Osler who spoke of the early days of the parish and the influence of Canon Osler. It was regretted that Mrs. Banks, the original secretary-treasurer and a daughter of Canon and Mrs. Osler, could not be present.¹⁰

On Monday, November 27, 1939 Archbishop Owen returned for the Confirmation Service, after which the clergy and choir proceeded to the door of the van Nostrand Cloister for the prayers of consecration. A memorial plaque was unveiled by Major F. H. van Nostrand. The congregation then followed the choir to the Parish Hall for the Dedication.¹¹

There had been few regrets during the previous spring when the old parish hall was dismantled. It had been sold to the Bruno Construction Company for \$125.00, and on the spot where it had stood was the spacious first floor of the new hall. Recollections of the cramped quarters, the poor equipment, the erratic heating ranging from the freezing first hour to the roasting conclusion of every gathering, all this, together with the strain of more and larger parish events, made its disappearance a matter of relief.

Only in retrospect, those who had experienced parish life in this rural setting recalled the warmth of the associations there, and counted it the latecomers' misfortune that they had not known the church in these simple halcyon days.

Notes on Chapter XV

The Vicar of York Mills

- 1 From a report of a meeting of the Churchyard Committee among the van Nostrand papers.
- 2 *The Telegram*, June 11, 1928. Copy preserved by Col. A. J. van Nostrand and given to St. John's archives by Mrs. H. A. S. Molyneux.
- 3 *Daily Star*, June 9, 1933, also in *Telegram* and *Globe*.
- 4 *Historic St. John's*, publ. 1934, Chap. 14, p. 2.
- 5 *Ibid*, Chap. 14, p. 3.
- 6 This refers to the above mentioned brochure, *Historic St. John's* by Audrey Graham, published in 1934. Arrangements for printing were made by Jas. E. Dimock, a parishioner and former churchwarden.
- 7 Document appointing Sidney Giles as a lay reader is in the church archives.
- 8 Actually, Miss Doris Baker had taught a class in the church during Mr. Ashcroft's incumbency in the days before the parish hall. In all she taught for 38 years, Miss Marion Baker for 34.
- 9 *Vestry Meeting Minutes*, June 11, 1928.
- 10 From the Woman's Auxiliary, St. John's Branch, minute book, 1936-40.
- 11 Data from account written by the author in collaboration with the Vicar at the time.



CHAPTER XVI

The Second World War— The Church Enlarged

The war years saw a resurgence of Red Cross work, and in this the women of St. John's were actively involved. The Guild allocated a good deal of time and funds to the cause, and Mrs. McCollum played a distinguished part as President of the North York Branch of the Society, in 1942 and 1943.

Parish life continued in spite of the world crisis and the active participation of so many of the parishioners in the war effort. In all more than 160 men and women from the parish were in the armed services and their names are recorded on a scroll that is today in the Memorial Chapel of the enlarged church. In the chapel, too, are various windows and other memorials to those who lost their lives.

On the 'home front' during this time, the rectory had reached a very dilapidated condition despite previous piecemeal repairs that had been made, and plans discussed before the parish hall was built were finally carried out early in the 1940's. In all nearly \$7,000 was spent in extensive renovation to bring the old house up to modern living standards. So great was the need for this that serious consideration had been given in 1939 to disposing of the

house and lot entirely and building a new rectory on the northern portion of the property.¹ This latter area, sold in 1950 is now the site on which the two homes north of the rectory are built.²

TENTATIVE THOUGHTS OF BUILDING

The post-war period found St. John's with some three hundred families attending a church that could seat not more than two hundred and fifty people. Clearly it was time to think of the next step in the original three-part plan. But whereas some \$28,000 in all (including the contribution of the Guild for furnishings) had been the total outlay in the case of the hall and cloister, this next step would be a vastly greater undertaking both in size and cost.

A note of caution was sounded again when, at the Vestry Meeting of 1945, W. T. H. Boyd advised having ample funds before proceeding, and W. I. Hearst rose to remark with a smile, 'I hope you all realize that this is going to call for some good old Methodist sacrificial giving.'

Once again the Chairmen of the previous campaign led the project, but in reversed roles. Alexander Dawson was Chairman of Finance; Thos. Oakley headed the Building Committee. A financial campaign in 1945 showed promissory subscriptions to the extent of some \$59,000, and indication that it would be safe to go ahead with plans and specifications.

THE PARKING LOT

With keen foresight the chairmen realized that an enlarged church would create a parking problem, and St. John's was indebted to the good offices of Mr. Dawson and Thos. W. Macabe who arranged with the St. Andrew's Estates for the purchase for \$2,500 of the area now used as the large parking lot. This was in 1946, when the need for such a step seemed, to many, to be unbelievably remote.³

It had been agreed in 1945 that the actual building would be delayed until well into the post-war period, and some time was

spent in planning and preparation. Campaign literature was sent out at a time when it was thought that about \$60,000 would cover the enlargement of the church. However the lapse of time and a reassessment of the facilities needed all tended to double the cost.

For example, the two manual Casavant organ when first chosen in 1945 was to cost about \$10,000, a sum the Guild undertook to raise, although they had earlier allocated \$8,000 for this purpose. By the time the church was actually ready to purchase it, the same instrument was \$16,000, so rapidly did the cost of everything, building, materials and equipment, rise in the post-war years.

Nothing daunted, the Women's Guild assumed the increased cost of this and other commitments in furnishings for the enlarged church, and in the parish itself a second financial campaign was launched.

ARCHBISHOP OWEN IS BURIED IN THE CHURCHYARD

Parish life continued in the midst of all these preparations, but an event of sombre importance occurred in the year 1947. The sudden death in April of the Most Rev. Derwyn Trevor Owen, Archbishop of Toronto, Primate of All Canada, was a sad blow not only to the Anglican communion, but to Christians of every denomination. There was nation-wide mourning for the beloved prelate, and crowds thronged to pay their respects as he lay in state in St. James' Cathedral. Laymen and clergy of churches throughout the diocese maintained a constant honour guard.

In 1941 the Archbishop had expressed a desire to own a plot in the churchyard of St. John's, the country parish he recalled with such warmth from his student days. The Vestry Meeting of 1942 had been deeply honoured and touched by this idea, and had arranged at once to allocate a family plot as a gift of the parish.

The funeral on Saturday, April 12, drew clergy from parishes across Canada, and after the service in the Cathedral the cortege made its way to the churchyard at York Mills. A raw, biting wind was blowing, but in spite of this more than three hundred people

were waiting in the churchyard for the cortege to arrive. The robed clergy stood in two lines forming an avenue from the hearse to the plot. There the burial office was read by the Rt. Rev. L. W. B. Broughall, Bishop of Niagara, and a life-long friend of the Primate.⁴

It seems fitting somehow, that this great and humble clergyman rests in the same hallowed acre as Canon Osler, the elderly parish priest whom he admired, and from whom he said repeatedly that he had learned so much.

THE VICAR BECOMES THE RECTOR OF ST. JOHN'S

In December of 1947, twenty-one years after his arrival in the parish, the Rev. Arthur C. McCollum was inducted as Rector of St. John's Church. The Rev. Richard Ashcroft had died in early November 1947 and is buried in St. John's churchyard. He was the last of the few clergymen in the diocese allowed to retain the office of Rector after retirement, and at his death the office of Vicar was no longer used.

The Induction Service, the first in the church since 1900, was held on Wednesday evening, December 3rd. It was conducted by the Rt. Rev. A. R. Beverley, Bishop of Toronto, assisted by the Ven. F. J. Sawers, Archdeacon of York, the Rev. H. H. Marsh, Rural Dean of Toronto North, the Rev. R. F. Widdows, Rector of Trinity East, and the Rev. Thos. Dew, acting as Bishop's Chaplain. In all there were some twenty visiting clergy. The Rev. Canon P. J. Dykes of St. Leonard's Church preached, taking as his text Luke X:1, and referring to the shared responsibility of rector and congregation.

Afterwards, in the parish hall where the members of the Women's Guild provided refreshments, the congregation, individually and collectively sought to express their regard for the clergyman and his wife who had endeared themselves to the people of St. John's.⁵ Mrs. McCollum was asked whether she thought they would enjoy the 'new' parish, and she replied that

she felt they would, particularly when they got to know the people!

THE LAYING OF THE CORNERSTONE

In the Spring of 1948 the building project got under way, and by October the foundation was in and the walls of the new extension were up to the level of the chancel floor. The time had come to place in position the 'cornerstone'—actually in the centre of the east wall below the Osler window.

The service was held on Thursday, October 2, 1948. It was a bright and sunny afternoon with a stiff breeze whipping the surplices of the choir and clergy assembled on the platform created by the chancel floor. The congregation was seated on chairs arranged on the lawn east of the building. The Rt. Rev. A. R. Beverley, Bishop of Toronto, laid the stone and assisting in the service were Archdeacon F. J. Sawers and the Rector, together with visiting clergy from neighbouring parishes.

The large stone bearing the date '1948' contained a hollow centre into which fitted a metal box. The cornerstone of the old church had been left undisturbed, and remains to this day in the wall just west of the north entrance. Its contents, therefore, did not come to light. Into the new stone went current copies of the press, the *Canadian Churchman*, campaign booklets, a small government publication on Canada, the currency of the time, and an account of the day's proceedings.

THE LAST SERVICE IN THE OLD CHURCH

All winter long the building continued, and in May the breakthrough of the old east wall was made. For the next five months the congregation met in the parish hall.

The last Sunday in the old church was one of poignant emotion. The Osler window had been removed some time before, and since December a piano had replaced the organ. The latter had been dismantled when the mechanism interfered with the building going on beyond the old east wall. The Rector spoke of

the sadness felt in the passing of the old familiar setting. The future was full of hope; but it was hard to part with the small church that had sheltered so many generations. At the morning service Robert Jones, the boy soloist of the choir, sang 'Seek Ye the Lord'.

Assisting at the various services on this day were, the Rev. R. N. Wright and five other men from the parish then studying for Holy Orders. Reg. Wright had been a chorister for many years, and was an established business man with a wife and four children when he made the decision to study for the ministry. He had been ordained a deacon recently and would soon leave for the West with his family, there to be priested and to serve through the years in Hanna, Alberta, where he became Rural Dean of Drumheller, at St. Mark's Church, Calgary, and St. John's Church, Moose Jaw, Sask.

DEDICATION OF THE ENLARGED ST. JOHN'S CHURCH

Brief notices in the weekly leaflet kept the congregation aware of construction details. 'Perhaps you have observed,' wrote Mr. McCollum, 'the very nice stone cross that within the last week has been placed on the coping above the new North Door.' He went on to explain that this had come from the east gable of the old vestry—a 106-year-old stone in a modern setting.

In the late fall the building was almost completed, and by draping the walls of the chancel where the panelling was not quite finished, it was possible to have the Dedication Service on Thursday, October 13, 1949.

More than 700 people attended this service, although it rained as it has on so many historic occasions in the long annals of St. John's. Seated in the front pews were some sixty visiting clergymen, and in the congregation were many representatives of old families in the parish, among them one of the sidesmen, Joseph Watson who had been baptised in the church seventy-five years before.⁶

The service was Evensong to the end of the Third Collect, and the singing of Psalm 118, verses 19-29. Then came the prayers of thanksgiving and dedication by Bishop Beverley. The special preacher was the Ven. F. J. Sawers. The Dedication Anthem sung by the choir was 'Surely the Lord is in this place: This is none other but the House of God and this is the gate of heaven.' *Gen.* 28: 16, 17.

In the pews was an eight-page folder setting forth many details about the new edifice. In it the firm of Molesworth, Secord and Savage, Architects, was mentioned along with the sad record of Mr. Secord's sudden death in recent weeks. Also noted was the work of Robert Page of the Page Construction Company. These two firms had designed and built the first stage of the parish hall as well.

The enlarged church had entailed an expenditure of some \$134,000 apart from the contribution of the Women's Guild of more than \$28,000. This latter sum was the cost of the Casavant Organ, all the pews in the church and chancel, and the furnishings of the memorial chapel. A plaque on the south wall of the nave indicated that the Guild had contributed all this as a memorial to the men and women of the parish who served in the War of 1939-45.⁷

The completed church, paradoxically, included items even older than the 1843 building that had been enlarged, for it was at this time that the hand-hewn timbers from the first church (1816), plus some from the recently dismantled York Mills Baptist Church, were incorporated in the ceiling of the narthex. It was at this time, too, that several fragments of tombstones from the old Presbyterian cemetery were placed under the gallery stairs, so that St. John's might preserve something of the other pioneer churches in the community. From the old church the Holy Table, pulpit and reading desk were placed in the new chancel and sanctuary, and part of the communion rail was used in the Memorial Chapel.

MEMORIAL WINDOWS

Of the four small windows in the chancel, two were taken at this time by the families of former rectors, and are memorials to the Rev. Canon Alexander Sanson and the Rev. Richard Ashcroft. The other two were to be reserved for clergy. The Osler descendants—two of the grandchildren—had reset the beautiful chancel window in stone sash and mullions.

In the nave, several large windows, memorials to members of pioneer families in the parish, were unveiled in the weeks following the dedication of the new building. Thus the names, Wilkinson, White, Watson, Mackenzie and Brown are represented. In addition, a memorial to the parents of Mr. and Mrs. Basil Tippet, completed the windows on the south wall at this period.⁸ The windows in the nave are the work of Robert McCausland and Company, those in the chapel are from the studio of Yvonne Williams. The two Chancel windows are from the Celtic Studios.

In the enlargement of the church, two things stand out in retrospect: the really splendid involvement of the parishioners in this large financial commitment, for after all, it was a relatively small congregation; and the phenomenal contribution of the Women's Guild, the result of prodigious effort for several years before the event.

FORMAL OPENING OF THE CASAVANT ORGAN

On Thursday, November 24th, a Parish Night in St. John's featured the official opening of the Casavant Organ by Charles Peaker, Mus.D., F.R.C.O., organist of St. Paul's Church, Toronto. The choir sang 'The Temple of God' by Bancroft, 'Surely the Lord is in this Place' by Burnell, and once again the voice of Master Robert Jones was heard, this time singing 'O Thou Sweetest Source', by C. Wood. The latter half of the programme was a recital by Dr. Peaker in which various works of Handel, Purvis, Franck, D'Aquin and Bach were performed.⁹

And so the evening, which had begun with the playing of a

selection on the old barrel organ, ended with the recessional hymn 'O Praise Ye the Lord'; and the entire assembly retired to the parish hall for a social hour and refreshments. A snow storm and bad driving conditions had curtailed the attendance somewhat, but there was still a large crowd to enjoy the service and later to view in detail the new addition to the building.

INTO THE NEW ERA

The parish stepped into the new decade with a debt of some \$35,000 still outstanding, and the prospect of being well equipped for the years ahead. 'We have built beyond our immediate requirements,' the Rector said, and he urged the congregation to sit near the front of the church. The additional rooms in the crypt seemed to offer a good deal of scope for expansion in the Sunday School, and for a very brief period it all proved to be true.

Within a few weeks of the Dedication Service Archbishop Philip Carrington of Quebec was in Toronto for the service to mark the 400th anniversary of the Prayer Book. He preached in St. John's on a Sunday evening, November 20, 1949, noting that the parish was once under the jurisdiction of his predecessors, Bishops Mountain and Stewart of the Diocese of Quebec. 'I have come after all this time,' he said, 'to see how you are getting on.' He recalled Canon Sanson whom he had known as the venerable Rector of Trinity East.

A year later another special preacher was the Rev. Canon Alan Greene of the Columbia Coast Mission, a grandson of Canon Sanson, the young clergyman at York Mills who had guided the building of the second St. John's Church in 1843.

THE RECTOR BECOMES A CANON OF ST. JAMES' CATHEDRAL

It was at the close of 1950 that the Rector's name appeared in the list of new Canons appointed by Bishop Beverley. This well-deserved recognition caused much rejoicing in the parish. Among

the messages of congratulation to arrive at the rectory, the first one came from Cardinal McGuigan, whose residence is in York Mills and with whom the Rector had always been on the most cordial terms. Indeed throughout his entire ministry, Canon McCollum's friendly association with brother clergy of every denomination foreshadowed, in a sense, the warm climate of tolerance and understanding that is so prevalent today.

Notes on Chapter XVI

The Second World War—The Church Enlarged

- 1 *Minutes of the Vestry Meeting*, Nov. 22, 1939.
- 2 Proceeds from sale, by provision of original deed (1841) went to the Synod with the income from the same to benefit the incumbent of the parish.
- 3 Indenture dated April 12, 1948.
- 4 *The Telegram*, April 14, 1947, also wide coverage in the press generally.
- 5 Data from account written by the author at the time.
- 6 *The Telegram*, Friday, October 14, 1949. N. B. Joseph Watson was a descendant of John Watson Sr. and his wife Christiana Homley, of Yorkshire, England, whose names first appear in the Parish Register in 1840.
- 7 *Dedication Service*, eight-page booklet. Thursday, October 13, 1949.
- 8 Other memorial windows have been given through the years, and these together with a record of the many memorials of other types might well comprise a small book.
- 9 Organ Recital programme leaflet, Thursday, November 24, 1949.



CHAPTER XVII

Third Stage of the Building Project *The Rector becomes* *Archdeacon of York*

The respite between campaigns was very brief. The rapid development of the district, which taxed the capacity of new churches in the area, created a crisis in St. John's as well. There was, understandably, a certain wariness and reluctance to plunge into another campaign so soon after the previous one. However, it is a recurring phenomenon in the old church that fresh resources in personnel always seem to take up the challenge and spur everyone on to greater things. At this period it was William D. Bates, who as chairman of the new Building Committee, brought great vitality and enthusiasm to the project.

In the Sunday School with its burgeoning enrolment a pilot study had been going on under the direction of Mrs. G. P. Sladen, the Director of Religious Education. Already visitors from other churches and denominations had come to observe this experiment in operation. It involved a rotary system dividing the session into three periods of lesson or story, related activity, and worship, with the children proceeding to a different setting for each period.

Obviously a huge auditorium above the present structure would not provide the desperately needed accommodation. And so, the completion of the hall was planned to provide fifteen separate rooms on two floors, rooms that would be useful to all parish organizations meeting—often at the same time, during the week. The Sunday School to be housed in this building was to have as its heart and focal point the 'Children's Chapel'. It was this dream, translated into solid bricks and mortar that became the completed Parish Hall.

THE DEDICATION OF THE PARISH HALL

A financial campaign was launched in the Fall of 1951 and work on the hall began early in the new year. The completed hall was dedicated on Thursday, November 20, 1952, by the Rt. Rev. A. R. Beverley, and assisting the Rector in the service were the Ven. F. J. Sawers, Archdeacon of York, and the Ven. W. G. O. Thompson, Archdeacon of Wentworth (Diocese of Niagara).

The weather was stormy, but a large congregation including some 30 clergymen were present in spite of it. The Bishop in his address said that the hall was far beyond anything he had anticipated. 'You are meeting the challenge of the new day,' he said.

At the close of the service the clergy, choir and congregation made their way through the van Nostrand Cloister to the top floor of the hall where a plaque was unveiled by Mrs. Beverley. This plaque was in commemoration of the tremendous contribution made by the Women's Guild in furnishing the hall. Then, directed by the Wardens and other parish officials, the assembly moved from room to room admiring the splendid facilities for parish and Sunday school activities.

Expressions of approval reached a high point when they came to the Children's Chapel, so like a miniature church, and already rich in gifts and memorials, some of them made with skill and devotion by individual parishioners. Temporarily floodlighted from outside for the occasion were the stained glass windows in



RUTH M. COLLINS

The Children's Chapel

the chapel. These were designed and executed by Ernest Taylor in simple, bold motif to suggest the posters familiar to young children.

Afterwards, in the auditorium there was an informal meeting and refreshments. Mr. Bates as Chairman of Construction, a post he was to retain for several years, pointed out that the building, begun in February, had been completed in nine months. He called on various people who had taken part in the project, the representatives of parish organizations and the Church School, and finally on Canon McCollum himself to whom the Bishop and all present gave great credit for the success of the undertaking.

The finances for this final stage in the original three part-programme had been handled by W. R. Kay and members of his office staff. The total cost of the project was approximately \$130,000 including some \$21,000 provided by the Women's Guild for the furnishings of the hall and Children's Chapel.¹

CHURCH SCHOOL SUPERINTENDENTS

The fall opening of the Church School had been delayed, but once the building was completed the programme moved into high gear quickly. The superintendent for the past several years had been Harry Walmsley whose efficient administration had been a factor in the success of the pilot study. Many of his ideas were incorporated in the new hall.

Lately, however, he had been out-of-town a great deal on business, and his work in the Church School had been carried on by J. K. Bingham as Acting Superintendent. Ken Bingham became Superintendent in 1953 and after six years relinquished the post to his assistant Walter Thompson. More recent successors have been Benson C. Howard and Peter Macpherson. This administrative post in a large Church School, especially one that engages in experimental programmes and children's missions, is a heavy and time-consuming assignment.

AT THE SICK CHILDREN'S HOSPITAL

The school at St. John's, so blessed in its ideal accommodation was neither selfish nor self-centred. For several years the Director of Religious Education and the staff had been serving in conjunction with the Rev. Canon John Frank of Holy Trinity, in the Sick Children's Hospital. There a Sunday School had been established, and from the ten o'clock session in York Mills the staff would rush to the great hospital centre to conduct a Sunday School there.

Later, students from the University provided the staff, but still under the direction of Canon Frank and Mrs. G. P. Sladen. Kathleen Sladen, widely-known as a lecturer on Christian Education in Canada and the United States, and the author of several books, had devoted much time and thought to this specialized field. She had written all the lesson material used in the hospital Sunday school.

The need to carry on this work through the week led to the establishment of a chaplaincy post;—the Church Nurse. Merilyn Reiger of St. John's Church was the first Registered Nurse to be appointed by the Chaplaincy Committee of the Anglican Church in 1956. Five years later she was succeeded by Joyce Relyea,² and the work begun in this way continues and is extended to include a similar post in the Crippled Children's Centre. The Church School at St. John's and the parish itself have for years contributed toward the expense of the work at the Sick Children's Hospital.

The year 1952 had a number of highlights in addition to the completion of the parish hall. In May the Diocese celebrated the Centenary of the First Synod, an occasion of great interest to a parish that had sent delegates to every Synod since that initial one in 1852.

In May, too, St. John's received as a gift from Mr. and Mrs. George Beattie, a set of twenty-five Carillon Bells. The old

tower could neither accommodate nor support a set of large bells, but through the wonders of electronics the sound from small segments of bells could be amplified. These could be played from the organ console to be heard inside the church or outside, or both. In addition, recordings of hymns played on the chimes of famous churches abroad could be reproduced. The Bells were dedicated at the morning service on Sunday, May 25th and afterwards Mr. and Mrs. Beattie, together with Canon and Mrs. McCollum and church officials, gathered on the church lawn to chat with parishioners.³

In October a Pioneer Window was unveiled in the south transept. It was felt that the parish in this day of growth and expansion should pause to acknowledge the debt owed to the pioneers who laboured in days gone by. The inscription reads:

'This window erected by the congregation is to memorialize the faithful efforts of Seneca Ketchum, Lay-founder of St. John's, and to hold in grateful recognition that goodly company of lay-people who for a century and a half have kept alive and handed down their splendid spiritual heritage.

Thanksgiving, 1952.'

The window was unveiled by Mr. and Mrs. H. A. S. Molyneux on behalf of the pioneer families of the parish; Mr. Molyneux as the grandson of Archdeacon John Langtry, incumbent of St. John's in the 1860's, and Mrs. Molyneux as a descendant of the Marsh and von Nostrand families.⁴

TRAVEL CLUB

In the Spring of 1953, Canon and Mrs. McCollum planned an extended trip to Europe, particularly to Norway to visit their daughters, both of whom had married Norwegian airmen during the war. The church officials heard of this proposed trip and

straight away organized a Travel Club for any members of the congregation who wished to share in the voyage, by proxy, as it were.

The response was enthusiastic, and on the evening of their departure Canon and Mrs. McCollum found nearly half the congregation gathered at the Union Station to see them off. On hand, too, were the wardens and the officials of the Travel Club who presented them with a leather case containing their passage on the Empress of Scotland and reservations for a motor trip through Scotland. In addition there were films and a meter to accompany the 35mm camera presented by the York Mills Home and School Association.⁵ During the Rector's absence the services were taken by the assistant curate, the Rev. David Luck and the Rev. Dr. Frank Abbott of Schomberg.

MEN FROM ST. JOHN'S IN THE MINISTRY

At this stage in the history of St. John's several men from the parish were studying for Holy Orders. The Rev. David W. Luck had been elevated to the priesthood in April and was curate at the church, and Charles Preston was student assistant. The nucleus of this group, to which others were added in succeeding years, came from a Bible Class which has been under the leadership of Mr. Arthur Custance and Mr. and Mrs. G. P. Sladen. In the course of time some nine men were at one time in various stages of study.

The Rev. David Luck went to India in 1953 and, with the exception of extended furloughs to complete post-graduate work, has been there ever since. He has taught in schools and Universities in Batala, New Delhi, Agra and Calcutta; and the student assistant of that day is now the Rev. Dr. Charles Preston who, with his wife and family, spent several years near Kampala in Uganda, Africa. They have now returned to Canada.

Others who have gone out from the church are: the Rev. Gerald Fairhead whose first charge was the three-point parish of Elmvale. He was later the Rector of Trinity Church, Ste. Foy,

Quebec, and is now at St. Timothy's Church, London, Ontario. The Rev. Marshall van Ostrom went to the United States where, after a number of years in the ministry, he is now in secular work. The Rev. Thomas R. Robinson was warden of All Soul's Clubhouse, Langham Place, London for three years before his return to Canada and the church at Oak Ridges, Ontario and then to Trinity Church, Quebec City. The Rev. Dr. Arthur N. Thompson spent eighteen months on Baffin Island, three years in England at Cambridge and on his return was assistant to Canon Davis in the Missionary Society of the Church in Canada. He is now Rector of St. John's Church, Kingston, Ontario.

ORDINATIONS IN THE OLD CHURCH

Three other men of this group have a further connection with St. John's in that they were ordained in the church. On June 6, 1954, at the first ordination service ever held in St. John's Church there were two candidates, the Rev. Earl C. Gerber who was raised to the priesthood, and J. Turquand McCollum who was ordained to the diaconate by the Rt. Rev. Donald Marsh, Bishop of the Arctic. A year later, on June 19, 1955, again by Bishop Marsh, the Rev. Turquand McCollum was priested.

Both these men and their wives were destined for posts in the Arctic. Earl Gerber spent six years at Port Harrison and Povungnatuk in the eastern Arctic before returning south to take charge of the parish of Washago. He has recently succeeded the Rev. T. R. Robinson at Oak Ridges. Turq. McCollum was stationed at Fort Smith, Northwest Territories, from which he travelled to Port Radium and points in the Mackenzie area. In the fall of 1963 he accepted the parish at Beaverlodge, Alberta, in the Diocese of Athabasca.

Meanwhile, on Sunday, January 16, 1955, Harry Robinson was ordained to the diaconate by the Rt. Rev. Kenneth Evans, Bishop of Ontario. Harry had the distinction of being baptised, confirmed, married and ordained in St. John's. He was destined

for Kingston, Ontario, where he was later priested and served for several years, building the Church of the Redeemer during his incumbency there. He is now Rector of Trinity East, Toronto, where in a new day and different circumstances he walks in the footsteps of Canon Alexander Sanson.

It is a story in itself to trace the careers of these men and the three young women of the parish who embarked on specialized programmes of Christian service. Marilyn Reiger (Mrs. Jas. Thompson), the Church Nurse, was mentioned earlier. Carol Reiger has done settlement work among Puerto Ricans in New York and in their island home under the auspices of the Episcopal Church in the United States, and Dorothy Batcock taught in Indian Residential schools in the North.

It was to keep in touch with these ambassadors from the old church so that parishioners might support them with prayerful concern and practical help, that the semi-annual leaflet 'St. John's *Abroad*' was founded in 1954.

YOUNG PEOPLE IN THE 1950's

In the Spring of 1955 a branch of the Anglican Young People's Association was established once more in St. John's after a lapse of some twenty-eight years. At evensong on May 8th the executive officers were set apart and commissioned.

At this same period in the church's history there had been a number of young people's classes and study groups, of which the most sustained and outstanding was a group which began as an Intermediate Bible Class in 1942 under the fine leadership of Frank Worth. This developed into a young people's discussion group known as Mr. Worth's Forum, and continued until 1955, during which time a succession of young men and women enjoyed and benefited from their association with it.

THE DIRECTOR OF RELIGIOUS EDUCATION RETIRES

In the Fall of 1955 Mrs. Gilbert Sladen retired as Director of Religious Education after twenty years of dedicated service during which the Church School at St. John's and the Sunday School at the Sick Children's Hospital had known her inspired and devout leadership. These two centres were the focal point of her work, but she has been active too in the Canadian Council of Churches as Chairman of the Children's Work Committee of the Department of Religious Education; she has served on various Boards of Religious Educations on a parish, diocesan and national level; and she has been a member of the Children's Work Committee of the Division of Christian Education, National Council of Churches of Christ in the United States.

At the October Meeting of the Women's Guild, the Rector, Wardens, Church School staff and the congregation as a whole joined in expressions of appreciation. Replying to these comments and a number of gifts, Kathleen Sladen spoke at some length of her own gratitude to all who had been associated with her, and to her husband and family for their understanding.

Miss Margery Pezzack, deaconess and a graduate of the Anglican Women's Training College, was introduced as the new Director of Religious Education. She had come from Winnipeg some months earlier to undertake the work, and was already well acquainted with the staff.

The Assistant Curate at this time, the Rev. Edgar W. Fuller, who had been at St. John's for the past two years, took an active and vital part in the Church School. He was priested and received his Bachelor of Divinity degree during his years in York Mills, and when he left in the Spring of 1956 it was to take post-graduate studies in Christian Education at Yale School of Divinity in New York. He was succeeded at St. John's by the Rev. Thomas Harpur.

THE RECTOR BECOMES ARCHDEACON OF YORK

In all the years of St. John's history the Archdeacon of York had appeared in the parish as a visiting dignitary. In July of 1956, however, the title itself came to the Rector when Bishop Wilkinson appointed Canon McCollum to this important office.

A special vestry meeting was called to mark the event in September. There were one or two brief business items, the most significant being the appointment of trustees for the Archdeacon McCollum Assistance Fund for Divinity Students. A grateful congregation had some years before set up this fund to assist Divinity Students both within and beyond the parish. The Rector said frequently that he would be pleased to see it reach a total of \$25,000 before his retirement, and it was to do so in the next four years.

Several presentations and many congratulations were on the agenda. In thanking the parishioners for two chairs presented to himself and Mrs. McCollum, the Archdeacon said that his would replace the chair in his study that was used in the church for every Confirmation Service. It had been given to him by Sir John van Tullemen and had come originally from The Hague. He had discovered recently that it was a Cardinal's chair when Cardinal McGuigan during a call at the Rectory had been startled to see it there.

'TOUCHES OF COLOUR'

It was at this period that the Rector found time while on a holiday to write a series of sketches entitled 'Touches of Colour.' In these he recorded observations and recollections of his long career beginning with his boyhood in an Ontario town, his parents and family, his early education and later training for the ministry, and his years at St. John's. This manuscript he has entrusted to the Churchwardens for safe keeping with the purpose of leaving on record some impressions and reflections of his lifetime for future generations.

DEDICATION OF THE LYCHGATE
AND THE CHURCH FLAG

It was an era of red letter days occurring in rapid succession. An unforgettable service on Sunday, October 2, 1956 was the dedication of the Lychgate, a memorial to the late Alexander Dawson and given by his wife and daughter; and of the Church Flag and Staff, mounted on top of the tower, given by an anonymous donor in memory of a friend.

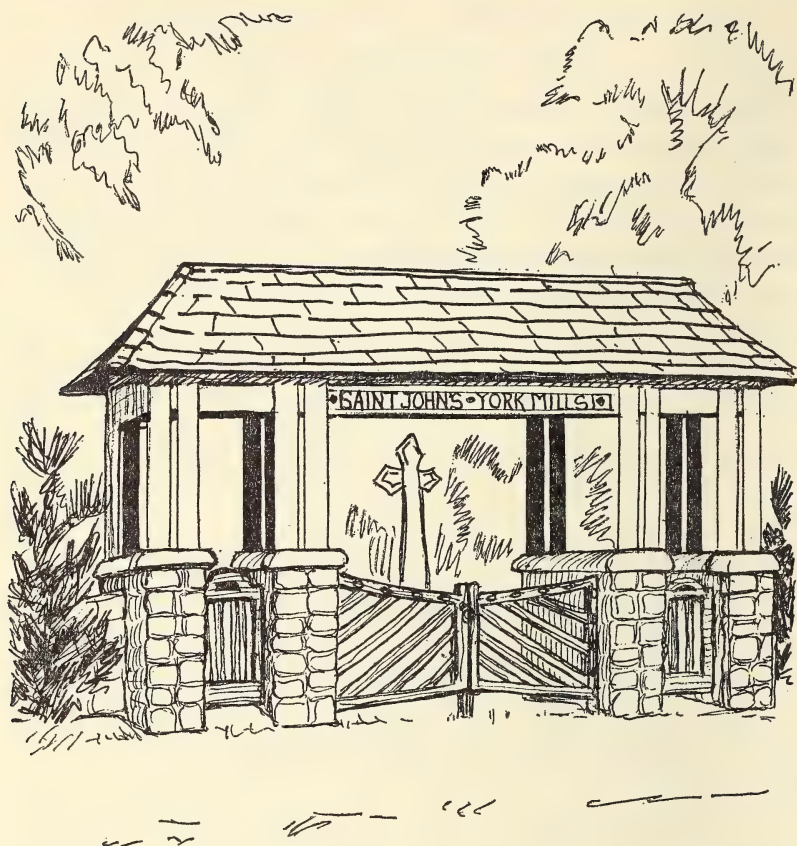
An overcast sky cleared for the latter part of the service when the congregation, led by the clergy, choir and church school children, made their way from the church, pausing at the tower entrance for the dedication of the Flag and Staff mounted on top of the tower, and then proceeded through the churchyard to the Lychgate. In the background could be heard the sound of a hymn played on the carillon bells from the church tower.

At the Lychgate, Mrs. Dawson and her daughter Elisabeth (Mrs. Donald Davidson) together with the clergy and wardens gathered on a small platform, and from this point, as the sound of the church bells ceased, the Archdeacon pronounced the official words beginning, "By the authority vested in me by the Bishop. . . ."

As he explained earlier, he had particularly wanted to perform this dedication on behalf of the Bishop. His association with Mr. Dawson was one of treasured memories and appreciation of a wise and valued friend.

The Lychgate he had described in his sermon as having quite an international flavour, the stonework by a Scandinavian firm, the landscaping by a Dutch gardener, the slate from Vermont and the wood was Philippine mahogany.

A further honour came to the Rector on September 18, 1957 when Wycliffe College conferred upon him the degree of Doctor of Divinity, *honoris causa*. A number of parishioners attended the Missionary Convocation in Sheraton Memorial Hall where



RUTH M. COLLINS

The Lychgate

the Venerable L. E. Davis of Kingston in presenting the Archdeacon spoke of his long ministry, his work in the field of church extension in the Diocese, and the number of men from his parish now in the ministry.

Among the other degrees and titles conferred at this time were, a Master of Theology degree to the Rev. Arthur N. Thompson, the title of Scholar of Theology to W. W. Harpur, father of a recent curate at St. John's, and the same title to the Rev. Sydney Wilkinson, one of the two Englishmen who with their wives had been commissioned for work in the Arctic during the first Ordination Service in St. John's.⁶

ARRIVAL OF THE REVEREND E. P. LECKIE

After a year as assistant Curate, the Rev. Thomas Harpur, with his wife and small daughter, left York Mills in May of 1957 to make their home in the rectory of St. Margaret's Church, West Hill, and in the late summer the Rev. Edward P. Leckie joined the staff of St. John's.

Mr. Leckie brought with him a broad background of business experience, having served with the Canadian Pacific Railway for some twenty-seven years prior to entering the ministry. During his four years at the church, his fine work in the parish, his assistance to the Archdeacon in the difficult years of planning his retirement, and his co-operation with the new Rector, the Rev. L. S. Garnsworthy, were outstanding.

BROTHERHOOD OF ANGLICAN CHURCHMEN

On Monday evening, May 26, 1958, sixty men of the parish attended a dinner meeting to consider forming the St. John's Chapter of the Brotherhood of Anglican Churchmen. The speaker was the Rev. David Luck, and the diocesan leader, Mr. Chambers, explained the aims and objectives of the organization. The decision to form such a chapter was unanimous, and the organization began its first full year of activity in the Fall of the year.

BUILDING THE LODGE ON THE CHURCH PROPERTY

In 1958 a problem arose in connection with the vastly increased value of the church buildings and property, now set at about \$350,000. There was the worry about security and the danger of fire, and it was regrettable that there was no one actually living on the property. Insurance rates under these conditions were higher, too.

At a special Vestry Meeting in April it was decided to build a small house on the land adjoining the southwest corner of the parking lot. The lodge was designed by B. Napier Simpson, Jr., and built at a cost of some \$20,000. It was completed by October and was first occupied by the Verger. Some years later it was thought to be more practical to have the Assistant Curate living near the church.

THE ARCHDEACON RETIRES

It had been known for some time that the Rector planned to retire after the Annual Vestry Meeting in 1960. Not surprising therefore, were the many social and public gatherings that were planned by church and community organizations to express respect, affection and good wishes to the Archdeacon and Mrs. McCollum. Perhaps the largest of these occasions was the evening in the Parish Hall on Friday, January 15, 1960. The fact that it was Dr. McCollum's 73rd Birthday was an additional happy circumstance.

Many times through the years, the Rector had quoted as one of the guiding principles of his ministry, the admonition, 'Deal with the hearts of people, "for with the heart man believeth unto righteousness".' He preached it, and he practised it, and he admonished newly-ordained men to practise it; and thirty-four years of this precept in St. John's culminated at his retirement in the most moving demonstration of love and gratitude from hundreds of people who through the years had been influenced by his winsome and appealing presentation of the Gospel.

On this occasion in January, 1960, more than one thousand people stood shoulder to shoulder in the hall, and three Bishops present were unanimous in the statement that they had never seen such an outpouring of the hearts of parishioners for one whose ministry had meant so much to them.

The reception line continued all evening, interrupted only for the programme and refreshments. Letters were read, among them one from Bishop Wilkinson who could not be present. There was also one from the Rev. Lewis Garnsworthy, the Archdeacon's successor, in which with sensitive and gracious tact he declined the invitation for himself and his wife, because, as he wrote, 'it is a family party.'

The huge Birthday Cake in a blaze of candles came in borne aloft like a haggis, and at a peak moment in the agenda a choirboy entered carrying a cushion on which rested nine bars of gold in a velvet bag. This presentation represented the parish gift to the retiring Rector.

The Annual Vestry Meeting on January 25, 1960 was Dr. McCollum's 34th in the parish. There was a large attendance including seven parishioners who had been present at his first Vestry in 1927.⁸ The Rev. and Mrs. T. McCollum from Fort Smith, Northwest Territories, had just arrived from Winnipeg where Mr. McCollum was attending the Rupertsland Provincial Synod.

During the evening the Rev. E. P. Leckie presented to the Archdeacon a beautifully bound Prayer Book to which had been added three parchment pages inscribed by the Primate, Bishop Wilkinson, and himself. Of the latter two he noted that Bishop Wilkinson had written, 'I thank my God upon every remembrance of you', and Mr. Leckie had chosen to write, 'We walked together in the House of God and took sweet counsel together.'

VALEDICTORY SERVICE

At the last service of the Archdeacon's incumbency on Sunday, January 31, 1960, the congregation filled the church to overflowing. Every available space was used, and chairs were placed in the narthex and tower, and the narthex at the north door as well. Taking part in the service were the Reverend E. P. Leckie, the Reverend Turquand McCollum and his brother Temple McCollum, sons of the Rector, and Philip Whitney, the student assistant.

The Archdeacon's sermon, a continuation of the previous Sunday in which he surveyed the past 34 years, now looked to the future of the parish under the new Rector, and he requested that the loyalty and kindness he had known from the people should be transferred to the Rev. Lewis S. Garnsworthy. In closing he said, 'And now I commend you to God and the word of His Grace. God forbid that I should cease from prayer for you.'

During the Recessional Hymn, Mrs. McCollum entered the chancel by way of the Vestry and as the choir made its way down the aisle of the church the Archdeacon and Mrs. McCollum walked side by side. Ahead of them were their two sons.

Until the middle of February, the Rev. E. P. Leckie directed the parish life and took the services in preparation for the coming of the new Rector and his family. And down the highways to the South, Archdeacon and Mrs. McCollum sped toward their home at Pompano Beach, Florida, where they planned to spend the winters. Because of some trouble Dr. McCollum was having with his eyes, his son Turq drove the car to Florida, returning to Toronto by air immediately. Here he bought a car, and leaving his wife and family to follow by air, set out on the long and hazardous drive to his parish in the Northwest Territories.

Notes on Chapter XVII*The Third Stage of the Building Project*
The Rector becomes Archdeacon of York

- 1 Much of this Chapter is from notes and accounts recorded by the author at the time.
- 2 Article on this work and Joyce Relyea appeared in *Maclean's* magazine, May 15, 1965.
- 3 St. John's leaflet, Sunday May 25, 1952.
- 4 St. John's leaflet, October 5, 1952.
- 5 *The Telegram*, Thursday, April 23, 1953.
- 6 Programme of the Missionary Convocation, Wycliffe College, September 18, 1957.
- 7 Biblical text—Romans 10:10
- 8 The seven who had been present at the Vestry Meeting in 1927 were: Miss Gertrude Wilkinson, Mr. and Mrs. Thomas Oakley, Mr. and Mrs. H. A. S. Molyneux, Major and Mrs. John Catto.



CHAPTER XVIII

The Past Acclaims the Future

The search for a successor to the retiring Rector had been carried on for many months by members of the Parish Canonical Committee with the advice and co-operation of the Bishop. After long and prayerful consideration a decision was reached; the clergyman in question considered the matter favourably; and the congregation rejoiced to hear that Bishop Wilkinson had appointed the Reverend Lewis S. Garnsworthy of the Church of the Transfiguration, Toronto, to the Parish of York Mills.

The new Rector was born and educated in Edmonton, Alberta, where he attended the University of Alberta, graduating with a Bachelor of Arts degree in 1943. He came east to study for the ministry at Wycliffe College, from which he graduated in 1946. He was ordained a deacon in 1945, and priested the next year. His first curacy was at St. Paul's Church, Halifax, from which he came to St. John's, Norway, Toronto, and then to St. Nicholas', Birchcliffe. During his several years association with this latter parish he obtained a year's leave-of-absence and proceeded to St. Augustine's College in Canterbury, England, for post-graduate study. He became Rector of the Church of the Transfiguration in 1956.

In February of 1960 the new Rectory family—the clergyman,

his wife and their two children—moved into the old parsonage, and very soon settled into the life of the parish. Their association with St. John's has been extremely happy, certainly from the standpoint of the congregation, for the old church has been singularly blessed in the choice of a parish priest the officials were led to make at this time in its long history.

INDUCTION SERVICE

Wednesday evening, February 24, 1960, was the date of the Service of Institution and Induction of the Rev. Lewis Samuel Garnsworthy as Rector of St. John's Church. This service was conducted by the Rt. Rev. F. H. Wilkinson, M.A., D.D., Lord Bishop of Toronto, assisted by the Rural Dean, the Rev. J. R. Thompson of St. George's Church, Willowdale, and R. H. Soward, Chancellor of the Diocese.

The special preacher was the Rev. James F. O'Neil, Rector of St. Mary's Church, Richmond Hill, and a close friend of Mr. Garnsworthy. In his sermon he told of their years together at Wycliffe College and at St. Augustine College, Canterbury, England.

DEDICATIONS: BISHOP'S CHAIR AND FLAGPOLE

In the weeks following his Induction, Mr. Garnsworthy undertook with marked success both the task of establishing contact and rapport with a sizable congregation, and the equally difficult assignment of succeeding in office a clergyman who had had such a long and memorable incumbency.

Early in May the Archdeacon, home from the South, was present at a morning service during which he dedicated a Bishop's Chair in the chancel,¹ the gift of Mrs. Basil Tippet in memory of her husband. Later in the same month came the dedication of the flagpole,² erected by the congregation in thanksgiving for the ministry of the Archdeacon and Mrs. McCollum.

Bishop Wilkinson arrived from a confirmation service just



RUTH M. COLLINS

Dedication of the Flag Pole

before the recessional hymn which led the clergy and congregation to the point of the west hill for the Service of Dedication. He spoke informally of the Archdeacon's ministry both in the parish and beyond, and referred to the flag as the Ecclesiastical Standard which he was always glad to see flying from the citadel of the church-on-the hill as he drove by on the highway below.

Dr. McCollum then spoke, mentioning especially his wife whose ministry, he said, had been equal to his own. Particularly pleasing to him was the thought that this memorial to his ministry was at one extremity of the church property, while at the opposite end to the east was the Lychgate in memory of his esteemed friend and parishioner, Alexander Dawson.

EVENTS OF 1961

The second year of Mr. Garnsworthy's incumbency saw a number of important events in the parish. On Ash Wednesday the revised Prayer Book became part of the life of St. John's, and the congregation became acquainted with the 'renewed' version of the ancient volume, the work of the Canadian Church's leading scholars over a period of some sixteen years.

The confirmation class of '61 which included young people of fourteen years of age and upward, was the largest in the history of the old church. One hundred and twenty-four candidates, twenty-six of them adults, were presented to Bishop Wilkinson.

DEDICATIONS

There were a number of gifts dedicated at this time, including various items for the enrichment of the chancel and sanctuary, and then, on May 28, Archdeacon McCollum was present for the dedication of a stained glass window in the narthex depicting the theme—the building of the Temple of Solomon, and in memory of William D. Bates. Later in the year the sanctuary of the Memorial Chapel was panelled, in thanksgiving for the life and work of the late Basil Tippet and Mrs. Tippet by former members of an Adult Bible Class.

THE LECKIES LEAVE FOR ELMVALE

The Spring months saw the appointment of the Reverend Edward P. Leckie to the three-point parish of Elmvalle, Wye-bridge and Waverley, where he succeeded the Rev. Gerald Fairhead.

Mr. and Mrs. Leckie and their family left in June after a farewell gathering held in the Parish Hall on Monday evening, June 5. A large crowd assembled to honour this friendly and devout couple who had become so much a part of the life of St. John's, and good wishes were voiced by officials of the church and parish organizations. Mr. Leckie had been closely associated with the Scout group, Mrs. Leckie with the Woman's Auxiliary, and both these had their individual parting gifts. So also did other organizations and the Churchwardens.

Mr. Leckie's had been a quiet and effective ministry of concern for the troubled and sick in the parish, and it was during his curacy at St. John's that he became associated with the International Order of St. Luke and its ministry of healing. In 1964 he was appointed associate warden for all Canada.

RENOVATION OF THE BARREL ORGAN

Noteworthy at this period in the church's history was the completion of extensive repairs on the Barrel Organ. The Women's Guild had undertaken the expense of this renovation, and some \$850 was spent before the old organ was heard once more in a voluntary selection each Sunday morning just prior to the processional hymn.

It was a stroke of good fortune when months of searching for someone qualified to work on the ancient instrument resulted in the discovery of Mr. Leonard Downey an Old Country craftsman. He suffered a serious illness while the work was in progress, and was only able to finish it after a considerable delay. He died not long afterwards.

ARRIVAL OF THE REVEREND RONALD R. DAVIDSON

To succeed the Rev. E. P. Leckie as assistant curate in June of 1961 came the Rev. Ronald R. Davidson. With his wife and young family he took up residence in the Lodge on the church property, the wardens having decided that it would be wise to have one of the clergy living near the church rather than the vergers as had been the case earlier.

Mr. Davidson, who had spent a number of years in business before studying for the ministry, had been ordained to the diaconate the previous Spring, and would be priested the following year. His three years at York Mills before his appointment to the church at Cannington earned for him and his wife a warm place in the hearts of the young people and the entire congregation.

CANON J. W. McDONALD JOINS THE STAFF

In March of 1962 another member was added to the clergy staff. The Rev. Canon J. W. McDonald, formerly Rector of Trinity Church, Thornhill, St. Mark's Church, Orangeville, and for many years Field Secretary of Wycliffe College was then retired and living in York Mills. He agreed to undertake a number of parish duties, and for three years was a familiar figure at St. John's and a welcome caller at the homes of the parishioners.

In 1965, after the death of Mrs. McDonald, he moved to Hamilton to be near his family. A gift of fifty Psalters was made to Wycliffe College by St. John's to commemorate Dr. McDonald's fine work in the parish.³

BISHOP HENRY H. MARSH PREACHES IN ST. JOHN'S

An historic link with St. John's was noted when on the Sunday chosen to establish the Archives Fund, May 6, 1962, the new Bishop of the Yukon was the special preacher. The Rt. Rev. Henry H. Marsh, for thirty-two years Rector of the neighbouring Church of St. Timothy, was on the eve of his departure for

his northern Diocese where he would undertake the spiritual oversight of parishes that once knew the ministry of his uncle, the Rev. Canon Thomas Marsh. Bishop Marsh is a son of Archdeacon Charles Marsh of Lindsay and a great-grandson of William Marsh, who in 1839 gave the western section of the church property.

The service officially established a fund begun earlier with an Historical Evening in the Parish Hall. On that occasion the hall was crowded as parishioners came to see more than one hundred exhibits of their church's books, records and documents. The evening was repeated two years later in 1963. The guest speaker at that time, the Rev. Dr. T. R. Millman, Archivist of the General Synod, could not be present because of illness in his family, and so the original 'panel' from the Archives Committee performed once again: Mrs. G. A. Fee speaking on York Mills Village, B. Napier Simpson Jr. showing his slides of historic sites, and M. Audrey Graham commenting on the exhibits displayed.

From these various appeals came needed funds for the care and restoration of the archives, and a further large donation at a later day provided the display case in the narthex.

THE LITANY DESK,
A MEMORIAL TO MRS. R. GOLDWIN SMITH

On May 27, 1962, a Litany Desk was dedicated in memory of Nancy Smith (Mrs. R. Goldwin Smith) who for many years had assisted the clergy of the church in teaching successive Confirmation Classes, as well as classes in the Public Schools of the area. Mrs. Smith was the first woman to graduate from Wycliffe College. She was the author of many articles and lectures, including a series of lectures on the Hebrew Prophets which she wrote for the Toronto Religious Education Council. She had preached on a number of occasions in St. John's, and for some years took services during the summer months at United Churches in the

Innisfil district. The Litany Desk was given by her family, the choir and friends.

PREPARATION FOR THE ANGLICAN CONGRESS

As in other parishes in the diocese, the congregation of St. John's began more than a year in advance to plan for participation in the programme of the Anglican Congress scheduled to meet in Toronto on August 13-24, 1963. Committees on housing and transportation were set up, through which parishioners offered the hospitality of their homes to more than thirty delegates, and others volunteered the services of their cars to drive the visitors from place to place. Anticipation was heightened by the widespread publicity both in the daily press and the church papers, and at a meeting on October 11, the Very Rev. J. W. Gilling spoke to a large gathering in the parish hall.

THE ANGLICAN CONGRESS—SUMMER OF 1963

They came in mid-summer, these delegates from 340 dioceses in 18 regional Churches of the Anglican Communion, and the churches of Toronto Diocese took on a more colourful international flavour than they had ever known. Two great events in the Maple Leaf Gardens, services of witness, brought together Anglicans from every corner of the globe, and on Sundays throughout the summer weeks clergy from abroad preached in parish churches in the towns and cities of southern Ontario.

At St. John's, the Sunday morning services of August 4, 18, and 25, welcomed in succession, the Right Rev. M. L. Wiggins, Bishop of Victoria, Nyanza, Tanganyika; the Most Reverend H. J. L. de Mell, Metropolitan of India, Pakistan, Burma and Ceylon, Bishop of Calcutta; and the Right Reverend Ronald Bryan, Bishop of Barrackpore.

Coffee and refreshments were served on the church lawn after the services, and parishioners and visitors, some of them guests in the homes of the parish, mingled to chat in friendly informal-

ity, appreciating, perhaps for the first time, the breadth and richness of the Anglican mosaic.

In addition to the involvement of St. John's as a parish in this great event, two parishioners played important rôles in the broader financial aspect of the Congress. On the General Synod National Committee, W. R. Kay, F.C.A., was co-chairman with the Rt. Rev. W. E. Bagnall, Bishop of Niagara, and also on the Diocese of Toronto Host Committee, Mr. Kay was Chairman of Finance and H. B. Herington, F.C.A., was Chairman of the Budget Committee. It is interesting to note that, of the more than \$450,000 collected to finance this immense project, careful planning and the whole-hearted co-operation of the laity in every way resulted in a surplus of some \$21,000, which was turned over to the Anglican World Mission.

RETIREMENT OF WHITNEY E. CAMERON, A.R.C.M., R.M.T.

At a reception after the Carol Service on December 22, 1963, the congregation gathered in the Hall to honour Mr. and Mrs. Cameron. Mr. Cameron was retiring as organist of St. John's Church, a post he had held for some thirty years, and which on occasion he had shared with his wife, herself an accomplished organist. He had succeeded G. Strickland Thompson in 1933 in the days of the small church, and had seen the amazing changes of the intervening years. There were gifts and expressions of esteem, and general pleasure in the fact that Mr. and Mrs. Cameron were going to remain in the parish.

Succeeding Mr. Cameron as organist was Maurice White, A.T.C.L., A.R.C.C.O., A.R.C.O., formerly of Holy Trinity Church, Toronto.

THE RECTOR BECOMES A CANON OF ST. JAMES' CATHEDRAL

At the beginning of the New Year (1964) Bishop Wilkinson announced the appointment of four new canons of St. James'

Cathedral, one of them the Rector of St. John's. It was a matter of rejoicing in the parish as organizations and individual parishioners congratulated the Rector on this well-deserved honour.

DEDICATION OF THE ARCHIVES DISPLAY CASE

On Palm Sunday, March 22, 1964, at the morning service, the archives display case and storage cupboard was dedicated by Archdeacon McCollum in memory of C. W. Jefferys, R.C.A., whose life work has left such an heritage of authentic historical data and detail in his painting, sketches and books. The case designed by B. Napier Simpson, Jr., was the gift of Dr. and Mrs. G. A. Fee, who live in the family home at the foot of the hill below the Church. Mrs. Fee is a daughter of Dr. Jefferys.

SEVENTY-FIFTH ANNIVERSARY OF THE WOMAN'S AUXILIARY

At an evening service on October 25, 1964, the members of the Woman's Auxiliary of St. John's Church marked the seventy-fifth anniversary of the founding of the Branch with a service of Holy Communion. More than two hundred and thirty attended, many former members of the group coming from out-of-town to share in the occasion. Canon Garnsworthy, the Rev. Brian Gamble, the assistant curate, and Canon J. W. McDonald, took part in the service.

Afterwards, at a social hour in the Hall special guests were welcomed by the president, Mrs. W. E. Cameron. Members of many years standing were noted, and kind thoughts were extended to those who were absent through illness. Among those mentioned were Mrs. Hillyer Boyd who was then 102 years of age.⁴

THE REVEREND BRIAN GAMBLE DEPARTS

The Rev. Brian Gamble, B.A., B.D. had been assistant curate at St. John's for a year when in July of 1965 he left to continue his post-graduate work leading to a Master's degree. The parish

derived both enjoyment and benefit from Mr. Gamble's brief association with York Mills. Particularly stimulating were the Lenten dialogues during which he and the Rector discussed and debated the current controversial book written at the request of the Diocese by Pierre Berton,⁵ and the young people found him a fine teacher and understanding advisory officer in their parish activities.

Soon after the departure of the Rev. and Mrs. Brian Gamble and their children, York Mills welcomed the Reverend Kenneth Maxted, formerly curate at St. Anne's Church, Toronto, who had entered the ministry after a career in the Army. Mr. and Mrs. Maxted and their family took up residence in the Lodge in August.

ANNIVERSARY PLANS

In the Fall of 1965 the parish of St. John's Church, York Mills, began to plan for the celebration of the 150th Anniversary of the *first* St. John's Church, to be observed in September and October of 1966. It is a long span of time from the early days in the shadow of the parish church at York, through two periods of building and expansion a century apart, with the quiet years between: and now the church enters the latter half of its second century as one of the leading parishes of the Diocese.

Whatever the future—and it would seem to be bright for the old church-on-the-hill—St. John's parishioners can never forget the past, for it enriches the present, and points to the future, and reminds each generation that 'Others have laboured, and you have entered into their labours.'

Notes on Chapter XVIII*The Reverend Lewis Samuel Garnsworthy*

- 1 At the Morning Service on Sunday, May 1, 1960.
- 2 At the Morning Service on Sunday, May 29, 1960.
- 3 On Sunday, March 27, 1966, at the Morning Service, the Rev. Canon Leslie Hunt, Principal of Wycliffe College received the Psalters on behalf of the College. An inscribed copy was presented to Canon McDonald.
- 4 From the W.A. report of the service. Mrs. W. T. Hillyer Boyd died on Christmas Day, 1965 in her 104th year. She was the second graduate (1896) of the Church of England Deaconess and Missionary Training School (now the Anglican Women's Training College).
- 5 *The Comfortable Pew*, by Pierre Berton.

INCUMBENTS

The Reverend Allan Macaulay, Missionary, 1827-1829

The Reverend Charles Stephens Mathews, M.A., Missionary 1830-1836
Rector, 1836-1841

The Reverend Thomas Henry Marsh Bartlett, B.A., Rector 1841-1842

The Reverend (later Canon) Alexander Laing Sanson, In charge, 1842-1844
Rector, 1844-1852

The Reverend Richard Mitchele, M.A., LL.D., Rector, 1852-1867

Clergy-in-Charge 1863-1867

The Reverend Richard Sandars, M.A., 1863-1864

The Reverend Thomas Tempest Robarts, M.A., 1864-1865

The Reverend (later Archdeacon) John Langtry, M.A., 1865-1866

The Reverend Henry Capelthwaite Webbe, LL.B., B.C.L.,
June to November 1866

The Honourable and Reverend Thomas Peter Hodge, Rector, 1866-1873

The Reverend Archibald George Lister Trew, M.A., In charge, 1873-1874

The Reverend Canon Henry Bath Osler, Rector, 1874-1900

The Reverend Richard Ashcroft, M.A., Rector, 1900-1926

The Venerable Arthur Clendenning McCollum, B.D., D.D., Vicar, 1926-1947
Rector, 1947-1960

The Reverend Canon Lewis Samuel Garnsworthy, B.A., L.Th., Rector, 1960—

CHURCHWARDENS

- 1816 Seneca Ketchum, John Wilson, and Joseph Shepard—Trustees
 1833 William Marsh and James Bell—probably

RECTOR'S WARDENS

- 1839 Dr. Robert J. Paget
 1840 no record
 1841 J. van Nostrand
 1842 Cornelius van Nostrand
 1843 Cornelius van Nostrand
 Lt-Col. W. C. Rochfort
 1844 Cornelius van Nostrand
 1845 Lt-Col. Amos Thorne
 1846 Joseph Beckett
 1847 Joseph Beckett
 1848 Joseph Beckett
 1849 Archibald Cameron
 1850 Joseph Beckett
 1851 Archibald Cameron
 1852 Edward Nanton
 1853 Edward Nanton
 1854 Capt. Alexander Patterson
 1855 Lt.-Col. Amos Thorne
 1856 Joseph Beckett
 1857 Thomas Nightingale
 1858 John C. T. Cochrane
 1859 John C. T. Cochrane
 1860 Joseph Beckett
 1861 John C. T. Cochrane
 1862 Dr. Thomas Cowdry
 1863 Dr. Thomas Cowdry
 1864 John van Nostrand
 1865 John D. Finch
 1866 William Holt
 1867 John D. Finch
 1868 John Conn van Nostrand
 1869 James Harrison
 1870 no record
 1871 no record

PEOPLE'S WARDENS

- Charles Moore
 no record
 George Harrison
 Henry G. Papst
 Henry G. Papst
 William Marsh
 Henry G. Papst
 William Marsh
 Lt-Col. Amos Thorne
 Lt-Col. Amos Thorne
 Elisha Place
 Joseph Beckett
 Archibald Cameron
 John Taylor
 John van Nostrand Sr.
 John van Nostrand Sr.
 Henry G. Papst
 John Watson
 Thomas Nightingale
 John D. Finch
 John D. Finch
 John D. Finch
 John van Nostrand
 Edward Burke
 John C. T. Cochrane
 John C. T. Cochrane
 John C. T. Cochrane
 John van Nostrand
 John van Nostrand
 John Watson
 James Harrison
 Edward Burke
 no record
 no record

1872	no record	no record
1873	James Harrison	John Mercer (to Nov.)
		William Long
1874	James Harrison	George Robson
1875	T. Hamilton Mercer	George Robson
1876	W. H. Johnson	W. H. Ketchley (to Nov.)
		T. H. Mercer
1877	Thos. Hamilton Mercer	James Harrison
1878	George Robson	Thos. Hamilton Mercer
1879	George Robson	Thos. Hamilton Mercer
1880	Dr. Samuel Richardson	George Robson
1881	Dr. Samuel Richardson	George Robson
1882		George Robson
1883	J. Burke	William H. Sparrow
1884	Thos. Hamilton Mercer	William Long
1885	John Cooper	William Long
1886	Wm. Empringham (to Sept.)	John Burke
	Philip H. McKenzie	
1887	Thos. Hamilton Mercer	Philip H. McKenzie
1888	Philip H. McKenzie	Alfred B. Lambe
1889	James Scrivener	Alfred B. Lambe
1890	James Scrivener	Alfred B. Lambe
1891	James Scrivener	Alfred B. Lambe
1892	Thos. Hamilton Mercer	James Scrivener
1893	Thos. Hamilton Mercer	James Scrivener
1894	Joseph Brierly	James Scrivener
1895	Joseph Brierly	H. G. Charlesworth
1896	S. Wilkinson	J. H. Smith
1897	Philip H. McKenzie	J. H. Smith
1898	George Chadwick	Ben. R. Brown
1899	Edw. D. Wilkinson	James Heslop
1900	Joseph H. Smith	Edw. D. Wilkinson
1901	Joseph H. Smith	A. H. Wiltshire
1902	A. H. Wiltshire	George Chadwick
1903	A. H. Wiltshire	George Chadwick
1904	Ben. R. Brown	John H. McKenzie
1905	Ben. R. Brown	John H. McKenzie
1906	John H. McKenzie	Joshua Harrison
1907	Joshua Harrison	John H. McKenzie

1908	John H. McKenzie	Joshua Harrison
1909	E. D. Wilkinson	Joseph H. Smith
1910	E. D. Wilkinson	Joseph H. Smith
1911	E. D. Wilkinson	Joseph H. Smith
1912	Joseph H. Smith	Ben. R. Brown
1913	Joseph H. Smith	Ben. R. Brown
1914	S. Allcock	John H. McKenzie
1915	William Mabbett	John H. McKenzie
1916	William Mabbett	John H. McKenzie
1917	William Mabbett	Neville Ashcroft
1918	S. Spall	W. Ockenden
1919	S. Spall	W. Ockenden
1920	W. T. Hillyer Boyd	John H. McKenzie
1921	R. L. Denison Taylor	Arthur Hewines
1922	R. L. Denison Taylor	William Ockenden (d. in Oct.)
		W. A. Curtis
1923	C. M. Wrenshall	W. A. Curtis
1924	C. M. Wrenshall	W. A. Curtis
1925	C. M. Wrenshall	
1926	C. M. Wrenshall	A. H. Guttridge
1927	F. J. Goode	Godfrey Robertson
1928	Major A. A. Mulholland	W. Lionel Brayley
1929	Major A. A. Mulholland	W. Lionel Brayley
	(d. in Dec.)	
	Stewart R. Jarvis	
1930	Stewart R. Jarvis	W. T. Hillyer Boyd
1931	Stewart R. Jarvis	James E. Dimock
1932	J. W. Askham	James E. Dimock
1933	J. W. Askham	Stewart R. Jarvis
1934	W. Irving Hearst	Stewart R. Jarvis
1935	W. Irving Hearst	Thomas Oakley
1936	Dr. Howard Graham	Thomas Oakley
1937	Dr. Howard Graham	H. A. S. Molyneux
1938	J. Howard Godfrey	H. A. S. Molyneux
1939	J. Howard Godfrey	A. P. Linnell
1940	James E. Dimock	A. P. Linnell
1941	W. Irving Hearst	Vincent Allport
1942	C. W. Saddington	Vincent Allport
1943	C. W. Saddington	G. A. Preston

1944	G. A. Suckling	Lt-Col. L. E. James
1945	G. A. Suckling	Lt-Col. L. E. James
1946	W. S. Jenkins	Lt-Col. L. E. James
1947	W. S. Jenkins	Gordon H. Baker
1948	William D. Bates	Gordon H. Baker
1949	William D. Bates	G. R. R. Pettigrew
1950	William D. Bates	G. R. R. Pettigrew
1951	William D. Bates	L. G. Crook
	*Major R. E. Bales	*George W. Verral
1952	George W. Verral	L. G. Crook
	*Major R. E. Bales	*Harold F. King
1953	George W. Verral	L. G. Crook
	*Major R. E. Bales	*Harold F. King
1954	Major R. E. Bales	Harold F. King
	*Wm. R. Kay	*Wm. R. Wilson
1955	Major R. E. Bales	Harold F. King
	*Wm. R. Kay	*Wm. R. Wilson
1956	William R. Wilson	William R. Kay
	*Lawrence L. Bell	*Hon. Mr. Justice G. A. Gale
1957	William R. Wilson	William R. Kay
	*Lawrence L. Bell	*Hon. Mr. Justice G. A. Gale
1958	William R. Kay	Lawrence L. Bell
	*Hon. Mr. Justice G. A. Gale	*Jack Stoddart
1959	Lawrence L. Bell	Hon. Mr. Justice G. A. Gale
	*H. G. Crowder	Jack Stoddart
1960	Hon. Mr. Justice G. A. Gale	Jack Stoddart
	*H. G. Crowder	*J. A. M. Belshaw
1961	Jack Stoddart	H. C. Crowder
	*J. A. M. Belshaw	*John D. Frewer
1962	H. G. Crowder	J. A. M. Belshaw
	*John D. Frewer	*E. C. Bovey
1963	H. P. Herington	John D. Frewer
	*	*E. C. Bovey
1964	H. P. Herington	John D. Frewer
	*Alan C. Tully	*E. C. Bovey
1965	Alan C. Tully	Edward C. Bovey
	*Wm. Hemmerick	*Charles Fenton
1966	Alan C. Tully	Edward G. Bovey
	*Wm. Hemmerick	*Charles Fenton

*Deputy Wardens

LAY DELEGATES TO THE SYNOD

- 1851 Francis Neale, Daniel Hewett
- 1852 No returns
- 1853 William Marsh, Lt-Col. Amos Thorne
- 1854 William Marsh, Lt-Col. Amos Thorne
- 1855 John C. T. Cochrane, William Marsh, Thomas Nightingale
- 1856 John C. T. Cochrane, Capt. Alexander Patterson,
Capt. Adam J. L. Peebles
- 1857 John C. T. Cochrane, William Marsh, George Shuttleworth
- 1858 John C. T. Cochrane, Thomas Nightingale, William Marsh
- 1859 John C. T. Cochrane, William Marsh, Dr. Thomas Cowdry
- 1860 Dr. Thomas Cowdry, William Marsh, John van Nostrand
- 1861 Dr. Thomas Cowdry, John C. T. Cochrane, Thomas Nightingale
- 1862 John C. T. Cochrane, Dr. Thomas Cowdry, Edward Burke
- 1863 John C. Cochrane, John Watson, D. Lynn
- 1864 Capt. Adam J. L. Peebles, S. Horwood, William Holt
- 1865 John Watson, William Marsh, D. Lynn
- 1866 Capt. Adam J. L. Peebles, Dr. Thomas Cowdry, John Lea of Davisville
- 1867 Capt. Adam J. L. Peebles, Dr. Thomas Cowdry, John Lea of Davisville
- 1868 John Conn van Nostrand, John D. Finch, Charles Magrath
- 1869 John Conn van Nostrand, John D. Finch, Charles Magrath
- 1870 Charles Magrath, William Swallow
- 1871 William Swallow, T. H. Spencer, Col. G. T. Denison
- 1872 William Swallow, John Mercer, John Cooper
- 1873 John Mercer, John Watson, John Cooper
- 1874 James Harrison, John Cooper, William White
- 1875 Archibald Cameron, Dr. Edward Playter, John Watson Sr.
- 1876 John Watson, William Long, John Cooper.
- 1877 George Robson, James Harrison, Thos. Hamilton Mercer
- 1878 George Robson, John Cooper, Thos. Hamilton Mercer
- 1879 George Robson, John Cooper, Thos. Hamilton Mercer
- 1880 George Robson, John Cooper, Dr. Samuel Richardson
- 1881 George Robson, William H. Sparrow, Dr. Samuel Richardson
- 1882 George Robson, William H. Sparrow, Dr. Samuel Richardson
- 1883 George Robson, William H. Sparrow, Dr. Samuel Richardson
- 1884 John Cooper, Thos. Hamilton Mercer, William Long
- 1885 No returns
- 1886 No returns

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- 1887 No returns
 - 1888 Philip A. McKenzie, John Cooper, Alfred B. Lambe
 - 1889 Philip A. McKenzie, John Cooper, Alfred B. Lambe
 - 1890 John Cooper, Alfred B. Lambe, A. F. Banks
 - 1891 Alfred B. Lambe, Philip A. McKenzie, F. Barlow
 - 1892 Alfred B. Lambe, John Cooper, *George Robson*
 - 1893 John Cooper, *George Robson*, H. G. Charlesworth
 - 1894 John Cooper, *George Robson*, H. G. Charlesworth
 - 1895 H. G. Charlesworth, J. S. Davis, *George Robson*
 - 1896 H. G. Charlesworth, J. S. Davis, *George Robson*
 - 1897 R Greenwood, *H. Waddington*, *Spencer Waugh*
 - 1898 Chas. A. Chadwick, *H. Waddington*, *Spencer Waugh*
 - 1899 J. S. Davis, *Bernard Howson*, *Spencer Waugh*
 - 1900 Chas. A. Chadwick, B. R. Brown
 - 1901 E. D. Wilkinson, B. R. Brown, Joseph H. Smith
 - 1902 Charles A. Chadwick, Joseph H. Smith
 - 1903 F. R. Dymond, Joseph H. Smith
 - 1904 F. R. Dymond, Joseph H. Smith, George W. Chadwick
 - 1905 Frederick C. Jarvis, Joseph H. Smith, George Chadwick
 - 1906 Frederick C. Jarvis, George W. Chadwick, William L. Shortt
 - 1907 Frederick C. Jarvis, George W. Chadwick, William L. Shortt
 - 1908 Frederick C. Jarvis, George W. Chadwick, William L. Shortt
 - 1909 Frederick C. Jarvis, William L. Shortt, John McKenzie
 - 1910 Frederick C. Jarvis, John McKenzie, Joseph H. Smith
 - 1911 Frederick C. Jarvis, Joseph H. Smith, W. E. Turner
 - 1912 Frederick C. Jarvis, E. F. Wiltshire, W. E. Turner
 - 1913 Burton Heslop, Frederick C. Jarvis, John McKenzie
 - 1914 B. R. Brown, E. D. Wilkinson, Joshua Harrison
 - 1915 E. D. Wilkinson, Joshua Harrison, B. R. Brown
 - 1916 No returns
 - 1917 W. R. Ashcroft, S. Allcock, S. Spall
 - 1918 S. Spall, E. D. Wilkinson, Joshua Harrison
 - 1919 S. Spall, John McKenzie, W. Ockenden
 - 1920 W. T. Hillyer Boyd, E. D. Wilkinson, N. R. Ashcroft
 - 1921 Joshua Harrison, Arthur Hewines, C. C. Ashcroft
 - 1922 Joshua Harrison, Arthur Hewines, C. C. Ashcroft
 - 1923 C. C. Ashcroft, Joshua Harrison, C. M. Wrenshall
 - 1924 C. M. Wrenshall, C. C. Ashcroft, A. H. Guttridge
 - 1925 C. C. Ashcroft, A. H. Guttridge, C. M. Wrenshall

(Italicised names from St. Clement's)

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- 1926 W. T. Hillyer Boyd, W. Judge, E. D. Wilkinson
1927 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, W. E. Cox,
Thos H. Hogg (substitute)
1928 W. T. Hillyer Boyd, W. E. Cox, Lt-Col. A. J. van Nostrand
1929 W. T. Hillyer Boyd, W. E. Cox, Lt-Col. A. J. van Nostrand
1930 W. T. Hillyer Boyd, W. E. Cox, Lt-Col. A. J. van Nostrand
1931 W. T. Hillyer Boyd, W. E. Cox, Lt-Col. A. J. van Nostrand
1932 W. T. Hillyer Boyd, W. E. Cox, Lt-Col. A. J. van Nostrand
1933 W. T. Hillyer Boyd, W. E. Cox, Lt-Col. A. J. van Nostrand
S. R. Jarvis (substitute)
1934 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, James E. Dimock,
W. E. Cox and A. Dawson as substitutes
1935 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, James E. Dimock,
W. E. Cox and A. Dawson as substitutes
1936 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, James E. Dimock
1937 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, James E. Dimock,
W. Irving Hearst (substitute)
1938 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, James E. Dimock,
W. Irving Hearst (substitute)
1939 W. T. Hillyer Boyd, Lt-Col. A. J. van Nostrand, James E. Dimock,
W. Irving Hearst (substitute)
1940 W. T. Hillyer Boyd, James E. Dimock, W. Irving Hearst,
S. R. Jarvis (substitute)
1941 W. T. Hillyer Boyd, James E. Dimock, W. Irving Hearst,
S. R. Jarvis (substitute)
1942 W. T. Hillyer Boyd, James E. Dimock, W. Irving Hearst,
S. R. Jarvis (substitute)
1943 W. T. Hillyer Boyd, James E. Dimock, W. Irving Hearst,
C. M. Shadbolt (substitute)
1944 W. T. Hillyer Boyd, C. M. Shadbolt, W. Irving Hearst
S. R. Jarvis (substitute)
1945 W. T. Hillyer Boyd, C. M. Shadbolt, W. Irving Hearst, A. Dawson,
S. R. Jarvis (substitute)
1946 W. T. Hillyer Boyd, C. M. Shadbolt, W. Irving Hearst, S. R. Jarvis,
A. Dawson (substitute)
1947 W. T. Hillyer Boyd, C. M. Shadbolt, W. Irving Hearst, S. R. Jarvis,
A. Dawson (substitute)
1948 W. T. Hillyer Boyd, A. Dawson, W. Irving Hearst, S. R. Jarvis,
C. M. Shadbolt (substitute)

-
- 1949 W. T. Hillyer Boyd, A. Dawson, W. Irving Hearst, S. R. Jarvis,
C. M. Shadbolt (substitute)
 - 1950 W. T. Hillyer Boyd, A. Dawson, W. Irving Hearst, S. R. Jarvis,
L. G. Crook (substitute)
 - 1951 W. T. Hillyer Boyd, S. R. Jarvis, A. Dawson, A. R. Foster,
G. R. R. Pettigrew (substitute)
 - 1952 W. T. Hillyer Boyd, S. R. Jarvis, A. Dawson, A. R. Foster,
G. R. R. Pettigrew (substitute)
 - 1953 W. T. Hillyer Boyd, S. R. Jarvis, A. Dawson, A. R. Foster,
H. A. S. Molyneux, G. R. R. Pettigrew (substitute)
 - 1954 W. T. Hillyer Boyd, G. R. R. Pettigrew, S. R. Jarvis, George Verral,
A. R. Foster, H. A. S. Molyneux
 - 1955 H. A. S. Molyneux, S. R. Jarvis, G. R. R. Pettigrew, A. R. Foster,
George W. Verral, C. R. Willis
 - 1956 H. A. S. Molyneux, S. R. Jarvis, G. R. R. Pettigrew, A. R. Foster,
George W. Verral, C. W. Saddington
 - 1957 H. A. S. Molyneux, S. R. Jarvis, G. R. R. Pettigrew, A. R. Foster,
George W. Verral, C. W. Saddington
 - 1958 H. A. S. Molyneux, S. R. Jarvis, G. R. R. Pettigrew, W. R. Kay,
George W. Verral, C. W. Saddington
 - 1959 H. A. S. Molyneux, G. R. R. Pettigrew, W. R. Wilson, W. R. Kay,
George W. Verral, C. W. Saddington
 - 1960 W. I. Turner, W. R. Kay, C. W. Saddington, W. R. Wilson,
H. A. S. Molyneux, G. W. Verral, (substitute G. R. R. Pettigrew)
 - 1961 Justice G. A. Gale, W. R. Kay, G. W. Verral, H. A. S. Molyneux,
W. R. Wilson, (substitute G. R. R. Pettigrew)
 - 1962 J. Stoddart, G. W. Verral, W. R. Wilson, W. R. Kay,
H. A. S. Molyneux, (substitute G. R. R. Pettigrew)
 - 1963 W. R. Kay, H. A. S. Molyneux, J. Stoddart, G. W. Verral,
W. R. Wilson, (substitute G. R. R. Pettigrew)
 - 1964 W. R. Kay, H. A. S. Molyneux, J. Stoddart, G. W. Verral,
W. R. Wilson, (substitute C. W. Fenton)
 - 1965 W. R. Kay, H. A. S. Molyneux, J. Stoddart, G. W. Verral,
W. R. Wilson, (substitute H. F. King)
 - 1966 W. R. Kay, H. A. S. Molyneux, J. Stoddart, G. W. Verral
W. R. Wilson, (substitute H. F. King)

WOMEN'S PARISH GUILD

PRESIDENTS

1928-1932	Mrs. Mulock Boulton
1933-1939	Mrs. Thos. H. Hogg
1940-1941	Mrs. Thos. Oakley
1942-1943	Mrs. G. J. Vicars
1944	Mrs. H. V. Tyrell
1945-1946	Mrs. N. A. Fairhead
1947	Mrs. A. C. McCollum
1948-1949	Mrs. L. E. James
1950-1951	Mrs. H. G. Crowder
1952-1953	Mrs. G. R. R. Pettigrew
1954-1955	Mrs. O. J. McCullough
1956-1957	Mrs. J. W. Hammond
1958-1959	Mrs. J. G. Graham
1960-1961	Mrs. C. C. Holmes
1962-1963	Mrs. A. R. Muirhead
1964-1965	Mrs. H. G. Crowder
1966	Mrs. J. E. Fowell

WOMAN'S AUXILIARY

AFTERNOON BRANCH

Organized October, 1889

PRESIDENTS

1889-1900	Mrs. Henry Bath Osler
1901-1919	Mrs. Richard Ashcroft
1920-1926	No records remain. Mrs. Ashcroft may have remained in office until 1927.
1927-1928	Mrs. W. T. H. Boyd
1929-1931	Mrs. E. M. Brayley
1932-1936	Mrs. A. Dawson
1937-1938	Mrs. W. T. H. Boyd
1939-1940	Mrs. A. C. McCollum
1941-1942	Mrs. H. A. S. Molyneux
1943	Mrs. H. Askham
1944	Mrs. E. M. Brayley

1945	Mrs. C. R. Willis
1946-1948	Mrs. J. W. Mason
1949-1950	Mrs. A. C. McCollum
1951-1952	Mrs. K. Meharg
1953-1954	Mrs. J. L. Collis
1955-1956 (part)	Mrs. H. Peele
1956 (part)-1958	Mrs. John Lea
1959-1960	Mrs. G. R. R. Pettigrew
1961	Mrs. J. L. Collis
1962-1965	Mrs. W. E. Cameron
1966	Mrs. John Catto

WOMAN'S AUXILIARY

EVENING BRANCH

Founded September, 1958

PRESIDENTS

1958-1959	Mrs. C. G. Goodbrand
1960	Mrs. E. Llewellyn Thomas
1961-1963	Mrs. Chas. W. Fenton
1964-1966	Mrs. Wm. J. Hemmerick

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Index

A

Abbott, the Rev. Dr. Frank, 222
 Act of Union, 1841, 85
 Adams, Mercer, 62, 81
 Aitken, Surveyor Alexander, 17
 Allen, the Rev. R. W. Canon, 46
 Alliston, 194
 All Saints' Church, Collingwood, 152
 All Souls' Clubhouse, Langham Place,
 London, Eng., 223
 Anderson, John, 69
 Anderson's Inn, 80
 Anglican Congress, 251, 252
 Anglican Women's Training College,
 225, 245
 Anglican World Mission, 242
 Anglican Young People's Assoc., 188,
 189, 191, 224
 Archbold, the Rev. George, 39, 53
 Ardagh, the Rev. S. B., 111
 Armistice, 1918, 190
 Armstrong, Mrs. Thomas, 166
 Arthur, Eric R., 46
 Arthurton, the Rev. S. Lyon, 126
 Ashcroft, Cyril, 189, 193
 Ashcroft, Isabel (Mrs. John Brooks),
 185, 187
 Ashcroft, the Rev. Richard, 182, 183,
 185, 189, 192, 193, 204, 208, 212
 Ashcroft, Mrs. Richard, 182, 189
 Atherley, (Ont.), 129
 Atkinson, Thomas, 61

B

Bagnall, Bishop, W.E., 242
 Baker, Doris, 200, 204
 Baker, Marion, 200, 204
 Baldwin, L., 173
 Baldwin, Dr. W.W., 17
 Bales Family, 116
 Bales, John, 116
 Bales, Mrs. John, 116
 Bales, Mrs. Joseph, 115
 Banks, Mrs. A. F. (Francis, Harriet

Osler), 163, 170, 183, 186, 197,
 203
 Barrie, (Ont.), 111
 Bartlett, Maria, (Skyring), 88
 Bartlett, Henry Charles (Infant), 87
 Bartlett, The Rev. Philip George, 91
 Bartlett, The Rev. Thomas Henry
 Marsh, 85, 86, 87, 88, 89, 90, 91,
 92, 110
 Batcock, Dorothy, 224
 Bates, T. C. and Sons, London, 120
 Bates, William D., 216, 219, 237
 Bathgate Family, 52
 Batteau, 156
 Bayview Avenue, 6, 123, 199
 Beattie, Mr. & Mrs. George, 220, 221
 Beatty, Mrs. C. W., 186
 Beaven, The Rev. Dr. James, 104,
 134, 145
 Beaverlodge, Alta., 223
 Beckett, Joseph, 117-120, 122, 125,
 127, 129, 131, 135-139, 144, 167,
 196
 Beckett, Mrs. Joseph (Charlotte), 144
 Bedford Park, 1, 2, 5, 10, 31, 117
 Bell, James, 56
 Berton, Pierre, 244, 245
 Bethune, Bishop, A. N. (Toronto),
 29, 31, 39, 45, 56, 63, 71, 72, 124,
 125, 127, 131, 155-156, 165
 Beverley, Bishop A. R. (Toronto),
 208, 209, 211, 213, 217
 Beverley, Mrs. A. R., 217
 Bingham, J. K., 219
 Bishop's Official in Upper Canada, 12,
 13
 Blake, Chancellor, 144
 Blake, the Rev. Dominic, 134, 144
 Bompas, Bishop, 185
 Bond, Family, 52
 Bond Head, 166
 Bond Lake, 187
 Boulton, Mrs. Mulock, 195, 196
 Boulton Family, 48
 Boulton, the Rev. William, 48, 120

- Boyd, W. T. Hillyer, 206
 Boyd, Mrs. W. T. Hillyer (Margaret Darling), 243, 245
 Breckenridge, Mrs. 17
 Brock, General Sir Isaac, 13, 14
 Brooke, the Rev. H. A., 190
 Brooke, Mrs. John, 185, 187
 Brotherhood of Anglican Churchmen, 229
 Broughall, Bishop L. W. B., 208
 Brown, the Rev. Canon Alfred, 188
 Brown, George, 107
 Bryan, Bishop Ronald, 241
 Building Campaign (1938), 201
 Building Campaign 1945-48), 206-207
 Building Campaign (1951), 217
 Bull, Wm. Perkins, 18, 80, 160, 171
 Bulley, W. A., 200
 Burke, Edward, 155
 Burlington, (Ont.), 152
 Byron, Lord, 38, 51
- C
- Cameron, Archibald, 67, 107, 110, 129
 Cameron, Barbara Baillie, 91
 Cameron, Capt. Duncan, (early settler), 18
 Cameron, Lieut-Col. Duncan, 59, 67, 83, 87, 91, 109, 110
 Cameron, Mrs. Duncan, 59, 91, 102, 109, 110
 Cameron, Sarah Baillie, 91
 Cameron Highlanders, (the 79th Foot), 110
 Cameron, Whitney E., 242
 Cameron, Mrs. Whitney E., 242, 243
 Campbell, Elsie (van Nostrand), 17, 80, 116
 Canadian Churchman, 18, 62, 80, 130, 131, 179, 193, 209
 Canadian Council of Churches, 225
 Canadian Ecclesiastical Gazette, 135
 Canniff, Wm., 17
 Carillon Bell, 220
 Carrington, Archbishop Philip, 213
 Carter, John, 142
 Cartwright, the Rev. R. D., 90
 Catto, Mrs. Charles, 189
 Catto, Major and Mrs. John, 193
 Cavendish, the Hon. and Rev. A., 109
 Cayley, the Rev. Canon J. D., 134-135, 149, 159
 Chambers, Mr., 229
 Champion, Thos. Edward, 116
 Charlotte, Princess, 33-34, 45
 Children's Chapel, 217, 219
 Chirnside, Ted, 62
 Christ Church, Deer Park, 146, 157, 158, 190
 Christ Church Cathedral, Montreal, 106
 Christian Recorder, 36
 Church of the Apostles, 200
 Church Chronicle, 116, 131
 Church of the Redeemer, Kingston, Ont., 224
 Church of St. George the Martyr, 85, 134, 157, 158
 Church of Scotland, 22
 Church of the Transfiguration, Toronto, 234
 Church Society, Home District Branch, 89, 94, 133, 134, 136
 The "Church", 29, 71, 81, 82, 90, 92, 95, 98, 102-103, 108, 112, 118, 122, 123, 126, 131
 Clar, the Rev. W. H., 176
 Clergy Reserves, 64, 90, 136-137
 Cobourg, 56, 124, 125, 126
 Cochrane, John C. T., 148
 Cody, Prof. H. A. (Canon), 184
 Colborne, Sir John, Lieut-Gov., 41, 44, 47, 64, 66, 86, 99
 Colborne, Lady, 42, 62
 Colborne Lodge, High Park, 99
 Coleman, the Rev. Frank, 199
 Collingwood, 152, 156
 Collins, Henry, 111, 139
 Commutation Funds, 137
 Confederation, 1867, 155
 Cook, Mr., 197
 Cooksville, (Ont.), 136-137, 152

Cooper, John, 167
 Cooper, Mrs. J., 166
 Cooper, Mr., 197
 Cooper, Wm., 3
 Corn Laws, repeal of, 123
 Corner-stones, laying of, (1816) 24,
 25; (1843) 103-116; (1948) 209
 Cornwall, 12, 13, 19, 41
 Cornwall Academy, 12, 41
 Cosgrave, F. W. Provost, 202
 Cowdry, Dr. Thomas, 148, 149, 153,
 155
 Crimean War, 140, 144
 Creswicke, A. E. H., 92
 Crippled Children's Centre, 220
 Cruikshank, Commissary General, 16
 Cunningham, G., 124
 Currency, 148
 Custance, Arthur, 222
 Cyclists, Divisional, of Canada, 2nd
 Contingent, 189

D

Dade, the Rev. Charles, 48
 Dallas, Elizabeth (Mrs. Alexander
 Sanson), 111, 112, 129
 Dallas, James, 111
 Daly, Hon. D., 80, 116
 Darling, the Rev. W. S., 105, 171
 Davidson, Mrs. Donald (Elizabeth
 Dawson), 227
 Davidson, the Rev. Donald R., 239
 Davis, the Rev. Canon A. H., 223
 Davis, J. B., 142
 Davis, J. H., 142
 Davis, the Ven. L. E., 229
 Davis, Miss Margaret, 142-147
 Davisville Mission, 145-146, 151,
 152, 155, 157
 Dawson, Alexander, 201, 206, 227,
 237
 Dawson, Mrs. Alexander, 227
 Dawson, Elisabeth (Mrs. Donald
 Davidson), 227
 Deer Park, 157
 de Mell, the Most Rev. H. J. L., 241
 Dennison, Capt., 153

Denroche, the Rev. Edward, 154
 Depressions, (1857) 140; (1893)
 177; (1929) 201, 202
 Dew, the Rev. Thomas, 208
 Dickson, George, M.A., 62, 81
 Dimock, James E., 204
 Diocese of Athabasca, 185, 223
 Diocese of Mackenzie River, 185
 Diocese of Toronto, 85, 134, 155,
 170, 229
 Diocese of Yukon, 186
 Don River, 7, 15, 22, 51
 Downey, Leonard, 238
 Draper, Chief Justice W. H., 177,
 181
 Duncan Family, 52
 Dunn, Hon. J. H., 75
 Dunnville, 105
 Dwyer, the Rev. H. A., 178
 Dykes, the Rev. Canon P. J., 208
 Dymond, 182

E

East Grey Township, 152
 Eglinton, 71, 123, 165-167, 172-173,
 175, 178, 181
 Elgie, Thomas, 146
 Elizabeth College, Guernsey, 47
 Elliot, the Rev. Adam, 33, 57, 58
 Elwood, the Rev. E. L., 126
 Envelope System, 157
 Epidemics, 54, 55, 123, 184
 Erindale, 154
 Etobicoke, 40-41
Evangelical Churchman, 160
 Evans, Bishop Kenneth (Ontario),
 223
 Executive Council of Upper Canada,
 14

F

Fairhead, the Rev. Gerald, 222, 238
 Fee, Dr. G. A., 243
 Fee, Mrs. G. A. (Elizabeth Jefferys),
 240, 243
 Fidler, the Rev. A. J., 190

- Fidler, the Rev. Isaac, 48, 55, 57, 62
 Finch, Miss Cora, 159
 Finch, Miss Jane, 143, 151, 159
 Finch, John Davidson, 159
 Finch Hotel, 159
 Fitzgerald, Doris M. (Mrs. R.W.), 81, 92
 Forneri, the Rev. R. S., 158
 Fort Henry, Kingston, 69
 Fort Simpson, N.W.T., 185
 Fort Smith, N.W.T., 223, 231
 Forum, Mr. Worth's, 224
 Frank, the Rev. Canon John, 220
 Firth, Edith G., 46
 Frontier College, University of Toronto, 194
 Fuller, the Rev. Edgar W., 225
 Fuller, Bishop Thomas Brock (Niagara), 20, 29, 156, 157

G

- Gamble, 120
 Gamble, the Rev. Brian, 243-244
 Gapper, Mary Sophia (O'Brien), 42, 46, 71, 85
 Gapper, Richard & Fanny (Mr. & Mrs. Richard), 81
 Garnsworthy, the Rev. Canon Lewis S., 229, 231, 232, 234, 235, 242-244
 Garland, Nicholas, 18
 George III, 34, 65, 108
 George IV (the Prince Regent), 34
 Georgetown, (Ont.), 153, 194
 Georgina, Parish of (Lake Simcoe), 106
 Gerber, the Rev. Earl C., 223
 Gibson, David, 67
 Gilbert, the Rev. W. A., 199
 Giles, Sidney, 200, 204
 Gilling, the Ven. J. W., 241
 Givins, the Rev. Saltern, 145, 149
 Glebe (Church farm), 64-65, 72-73, 111, 137, 184, 193
 Glen Mawr Golf Club, 199
Globe, 174
 Goderich, (Ont.), 126
 Golden Jubilee, 172-180, 181

- Golden Lion Hotel, Lansing, 163, 165
 Goodall, Mrs. Alan J., 159
 Gooderham Family, 52
 Gordon, W. H. Lockhart, 186
 Gore, Hon. Francis, Lieut-Gov., 18, 24, 26, 38, 108
 Gourley, Robt., 29
 Graham, M. Audrey, 240
 Grasett, the Rev. Henry J., 74, 82, 87, 90, 104, 106
 Gray, Robert, 154
 Great Slave Mission, 185
 Green Bush Inn, 148
 Greene, the Rev. Canon Alan, 102, 131, 213
 Grosse Ile, 54
 Guillet, E. C., 17, 29, 80

H

- Hagarty, 120
 Halifax Currency, 121, 148
 Hall, Violet, 187
 Ham, Dr. Albert, 184
 Hamilton, (Ont.), 171
 Hanna, Alberta, 210
 Harpur, the Rev. W. W., 229
 Harpur, the Rev. Thomas, 225, 229
 Harris, the Rev. James, 33
 Harris, Thomas D., 111
 Harris, the Rev. Dr. Jos. H., 48, 62
 Harrison, Christopher, 6
 Harrison Family, 53
 Harrison, George, 70, 89, 107
 Harrison, James, 162
 Harrison, Mrs. J., 166
 Harrison, Miss, 6
 Harrison, Joseph Sr., 107
 Harrison, Joshua, 69
 Harrison, Joshua (the younger), 196
 Harrison, William, 6, 14, 26, 69
 Harvey, William, 111, 112
 Hathaway, E. J., 8, 17, 45
 Hay River, N.W.T., 186
 Hayter, Elizabeth (Mrs. Jas. Macaulay), 41
 Head, Sir Francis Bond, 66
 Hearst, W. Irving, 63, 206

Henry, the Hon. George, 197
 Herington, H. B., 242
 Heron, Mrs., 52
 Heron, Samuel, 7, 52
 Herschel, Island, 186
 Heslop, Eva, 186
 Hewett, Daniel Gregg, 120, 122, 129, 131, 141
 Hewett, Louisa, 121
 Hewett, Miss Olive, 131 (daughter of Charles E. Hewett)
 Hill, the Rev. Geo S. J., 171
 Historic St. Johns, 199, 204
 Historical Exhibition, 197 198
 Hodge, Herbert, 153, 157
 Hodge, the Hon. & Rev. Thomas Peter, 154-157
 Hogg, A. O., 197
 Hogg, James, 52, 63
 Hogg, John & William, 140
 Hoggs Hollow, 5, 15, 52, 59, 80, 140, 175
 Holland Landing, 8, 53, 141, 156
 Holly, Clelland, 196
 Holy Trinity Church (Toronto), 41, 52, 85, 128, 149, 180, 220, 242
 Home District, 24, 25, 57
 Home District Grammar School, 11, 24, (Blue School), 41
 Hooper, Edward, 118
 Horne, Dr., 67
 Howard, Benson C., 219
 Howard, John George, 99-100, 102, 107, 120
 Humberstone, Mrs., 197
 Humberstone, Thos., 6, 8, 14
 Hunt, the Rev. Canon Leslie, 245
 Hunter, A. F., 18, 102
 Hunter, Governor, 8, 9
 Huson, Samuel, 107, 126
 Huson, William & Elizabeth, 87, 92
 Hymn Book (revised), 186

I

Inglis, Bishop Charles James (Nova Scotia), 12

J

Jakes & Hay, Messrs., 120
 James, Robert Sr., 108, 124
 Jameson, Anna, 117, 131
 James Bay Railway Company, 184
 Jameson, the Hon. Robt., Vice-Chancellor, 109
 Jarvis, Samuel, 98, 120
 Jefferys, Chas. W., 80, 198, 243
 Jefferys, Mrs. C. W., 188
 Jefferys, Elizabeth, (Mrs. G. A. Fee), 240, 243
 Jefferys, Katharine (Mrs. E. Helm), 80
 Jennings, H., 146
 Johnson, James H., 164
 Johnson, Mrs. James H., 165-166
 Jones, Mr. Justice, 98
 Jones, Robert, 210, 212
 Jolly Miller, 19
 Jones, Surveyor Augustus, 3
 Jones, Magistrate James Edmund, 186
 Jones, the Rev. Septimus, 158
 Jubilee Celebrations (1893), 173-180

K

Kay, W. R., 219, 242
 Kendrick Family, 5, 10, 15
 Kendrick, Duke, 5, 8
 Kendrick, Hiram, 5, 8
 Kennedy, the Rev. Mr., 146
 Kent, Duke & Duchess of, 34
 Kent, John, 71-72, 98
 Ketchum, Fidelia, 33
 Ketchum, Helen, 18
 Ketchum, James & Joseph, 1
 Ketchum, Jesse, 8, 10, 12, 17, 33
 Ketchum, Jesse Sr., 11
 Ketchum, Seneca, 1, 2, 4-6, 5-11, 14, 18, 19, 22, 27, 31, 33, 43, 63, 72, 99, 162
 Ketchum, Zebulon, 10
 King Township, 69
 King, the Rev. Cecil, 199
 King's College, University of, 85, 104, 134

Kingston, Ont., 1, 2, 3, 8, 9, 14, 15,
85, 99, 224, 229
King's University, Windsor, N.S.,
180

L

Laing, David, 93
Laing, Mary (Mrs. James Sanson),
93, 94
Lake Simcoe, 3, 15, 53, 159
Lambe, Alfred Boydell, 183, 167-
169, 173
Lambe, Mrs. Alfred Boydell, 169,
170
Lambeth Conference, 155
Lamps for the Church, 151, 163
Langtry, Emma, 152
Langtry, Ernest, 152
Langtry, the Venerable John, 92,
105, 116, 152, 172-173, 176, 183,
221
Langtry, May, 152
Lansing, 163, 165
Lawrence Park, 10, 33, 126
Lawrence, the Rev. S. A., 190
Lea, John, 146, 155
Lea, W. & G., 124
Leach, the Rev. Dr. Wm. Turnbull,
104, 105, 106
Leckie, the Rev. E. P., 229, 231,
232, 238
Leckie, Mrs. E. P., 238
Lee, George, 59
Leeder, Robert, 164, 171
Leeder, Mrs. Robert, 188
Legislative Assembly, 27
Leigh, Lady Augusta, 51
Leopold, Prince, 45
Lett, the Rev. Dr. Stephen, 134
Lindsay, Charles, 80
Lloydtown, 158, 161
Long, William, 167
Long, Mrs. Wm., 166
Longhurst, Charles, 73
Longhurst, Joseph, 72, 73
Lount, Samuel, 67
Love, Nancy, 10

Luck, the Rev. David, 222, 229
Lychgate, 227

M

Macabe, Thomas W., 206
Macaulay, the Rev. Allan, 40-43, 46,
132
Macaulay, Elizabeth (Mrs. Richard
Mitchele), 132
Macaulay, James, M.D., 41
Macaulay, the Hon. Sir James B.,
Chief Justice, 132, 136
Mackenzie, William Lyon, 69, 80
Macpherson, Peter, 219
Magrath, Charles, 146
Magrath, the Rev. James, 57
Maitland, Sir Peregrine, Lieut.-Gov.,
37-38, 41
Maitland, Lady Sarah, 37-38
Maple, Lewis R., 135
Markham, 31, 39
Markham Township, 7
Marsh, Anna Maria, 67, 80
Marsh, Archdeacon Charles, 240
Marsh, Dinah (Lush), 54, 113
Marsh, Bishop Donald (Arctic), 223
Marsh, Elizabeth, 113
Marsh, Bishop Henry H., 186, 208,
239-40
Marsh, Susannah, 5-11, 49, 113
Marsh, Susan, 128
Marsh, the Rev. Canon Thomas, 186,
240
Marsh, William, 49, 53, 58, 62, 74,
75, 76, 92, 101, 107, 113, 127,
128, 186, 240
Masonic Lodge (Rawdon), 8, 17
Mathews, the Rev. Charles Stephens,
34, 48, 49, 51, 52, 55-59, 62, 65,
69-79, 81, 88, 95, 96, 99, 105, 183
Mathews, the Rev. Wm., 49
Matthews, Peter, 67
Maule's Brass Band, 153
Maxted, the Rev. Kenneth, 244
Meaford (Ont.), 152
Memorial Chapel, 170, 205, 211
Mercer, Ann, 7, 11
Mercer, Arthur, 17

- Mercer, Thomas Sr., 6, 11, 19
Mercer, Thomas, 26, 54
Mercer, Thos. Hamilton, 162, 168, 175, 176
Mercer, Mrs. Thos. Hamilton, 166
Methodist Sunday School, 36, 37
Metropolitan Street Railway, 174, 179
Michilimackinac, 8
Middleton, Jesse E., 46
Miles, The Abner, Tavern, 3
Miller, Wm., 107
Millman, the Rev. Dr. T. R., 17, 46, 63, 80, 240
Mimico, 39
Mission on Yonge St., 26
Mitchele, Jeremy, 153
Mitchele, the Rev. Dr. Richard, 132-135, 137-139, 143, 145, 146, 149, 150, 153, 154, 160
Mitchele, Mrs. Richard (Elizabeth Macaulay), 132
Mitchele, R. John, 144, 160
Mockridge, the Rev. Chas. H., 158
Molesworth, Secord, and Savage, 201, 211
Molyneux, Mrs. H. A. S. (Louisa van Nostrand), 18, 62, 80, 221, 233
Molyneux, H. A. S., 18, 83, 144, 221, 233, 234
Mono Township, 31
Montgomery, John, 26, 67
Montgomery's Tavern, 68, 80
Moore, Charles, 58, 71, 81
Moore, the Rev. R. J., 176
Morgan, Henry J., 46
Morley, John, 154
Mortimer, the Rev. George, 57, 70, 105, 109
Mountain, A. W., 46
Mountain, Bishop George J., 41-43, 45, 46, 213
Mountain, Bishop Jacob (Quebec), 2, 11, 12, 13, 18, 38, 39, 43, 45, 213
Mowat, O., 153
Moxon, the Rev. George H., 158
Mulholland, Major A. M., 196
Murphy, Charles, 168
Murray, Davidson M., 107, 125
Murray Family, 126
- Mc
- McAlpine, the Rev. H., 95
McCollum, Archdeacon, Assistance Fund, 226
McCollum, Archdeacon Arthur C., 53, 62, 156, 194-200, 203, 208-210, 219, 226, 232, 235, 237,
McCollum, Mrs. A. C., 194, 208, 221, 222, 226, 230, 232, 235, 237
McCollum, Temple, 232
McCollum, the Rev. J. Turquand, 186, 223, 231-2
McDonald, James, 125
McDonald, the Rev. Canon J. W., 239, 243, 245
McGill, Anne (Wood), 18
McGill, Andrew, 18
McGill University, 106
McGlashan, John, 163
McGuigan, Cardinal James, 214, 226
McKenzie, the Rev. J. D. G., 126
McKenzie, Philip H., 167
McMurray, Archdeacon William, 30, 45, 57, 94
- N
- Nanton Family, 92, 126
Neale, Francis, 129
Neil, Francis, 107
Newmarket (Ont.), 106, 177
Niagara, 3
Nightingale Family, 144
Nightingale, Thomas, 138, 141, 143
Nordheimer's, 143
Northern Railroad, 140
North West Company, 7
North York Historical Society, 62
North York Regiment of Militia, 81
- O
- Oakley, Thos., 201, 206, 233
Oak Ridges (Ont.), 223
O'Brien, Lt.-Col. and Mrs. Edward, 85-87

- O'Meara, the Rev. Frederick A., 94, 111, 113, 129
 O'Meara, the Rev. Dr. Thomas, 129
 Oneida Lake, 1
 O'Neil, the Rev. H. H., 58
 O'Neil, the Rev. James F., 235
 Organ, Barrel, 117, 119, 120-122, 141, 151, 154, 176, 213, 238
 Organ, Casavant, 207, 211, 212
 Organ (Cottage or "Finger"), 141-143, 151, 154; Second Organ, 168; Third Organ (in Rectory), 186
 Organ, Electric, Pipe, 196, 207, 209
 Orillia, 94, 102, 104, 111, 194
 Osler, Mrs. Britton, 203
 Osler, Emma, 168, 180, 181
 Osler, the Rev. Canon Featherstone Lake, 33, 66, 90, 92, 161
 Osler, the Rev. Canon Henry Bath, 45, 135, 137, 158, 161-169, 171-176, 178-183, 190, 193, 194, 197, 203, 208
 Osler, Mrs. H. B. (Harriet Parsons), 161-165, 175-180, 183, 203
 Osler, Francis Harriet (Mrs. A. F. Banks), 163, 170, 183, 186, 197, 203
 Osler, Mary (Mrs. Horace Thorne), 163, 171, 183
 Osler, William, 153, 157
 Osler Window, 183, 212
 Oswego Lake, 1
 Owen, Archbishop Derwyn T., 18, 178, 180, 187, 199, 202, 207
 Oxford Movement, 105
- P
- Page, Robert, 211
 Paget, Dr. Robert J., 71, 81, 96
 Papst, Henry George, 88, 100, 101, 107, 120, 123, 124, 127, 137, 173
 Papst, Mrs. Henry G. (Elizabeth), 173
 Parish Hall (First), 191, 198, 199, 200-202, 203; (Second), 202, 203, 206; (completed), 217, 219
 Parker, the Rev. Dr. Stuart, 106, 116
 Parking lot, 206
 Parsons, Dr. George, 136, 171
 Parsons, Harriet (Mrs. H. B. Osler), 161-165, 175-180, 183, 203
 Parsons Family of Thornhill, 42, 71
 Parsons, William, 161
 Patterson, Capt. Alex., 136
 Paterson, the Rev. Canon T. W., 176, 190
 Pawley, Sybil, 187
 Peaker, Dr. Charles, 212
 Pease, Edward, 115
 Peebles, Captain Adam John Laing, 153, 155
 Peglar, the Rev. Bruce, 199
 Pennock, Joseph, 164
 Pennock, 59
 Pews, rent free, 157, 158
 Pezzack, Margery, 225
 Phillips, the Rev. H. N., 126
 Phillips, the Rev. D. R. Thomas, 41
 Pioneer Window, 221
 Playter, Dr. Edward, 162
 Playter, Mrs. Edward, 166
 Plowman, the Rev. J. H., 145, 159
 Port Harrison, Quebec, 223
 Port Radium, 223
 Powell, the Rev. Canon Thomas Wesley, 173, 178-180, 182, 183-184
 Powell, Hon. William Drummer, 34
 Preston, the Rev. Dr. Charles, 222
 Prince Regent (George IV), 34
- Q
- Queen's Rangers, 7
 Queenston Heights, Battle of, 14
- R
- Raddish, Rev. Thos., 3
 Read, the Ven. Allan A., 92
 Rectory, or Parsonage (first, 1841), purchased, 82-83, 87, 92, 97, 151, 153-155, 162-166, (second, 1878), 164-166, 175, 187, 205, 206, 234, 235
 Red Cross, North York Branch, 189, 205

Reed, T. A., 198
 Reeve, Bishop William D., 185, 190
 Reiger, Carol, 224
 Reiger, Marilyn (Mrs. Jas. Thompson), 220, 224
 Relyea, Joyce, 220
 Richmond, Duke of (Gov.-Gen.), 37-38
 Richmond, Duchess of, 38
 Ridout, 120
 Ridout, George, 44
 Ridout, Capt. Samuel, 14
 Riley, Dean Chas. E., 202
 Ritchie, the Rev. Canon Wm., 104, 105, 106
 Robarts, Geo. Cummins, 150
 Robarts, the Hon. John P., 151, 159
 Robarts, the Rev. Thomas Tempest, 150-152
 Robertson, Thos. B., 18
 Robertson, John Ross, 17, 63, 81, 102
 Robinson, the Rev. Harry S. D., 223
 Robinson, the Hon. Mr. Chief Justice, 109
 Robinson, the Rev. Thomas R., 223
 Robson, George, 162, 176
 Robson, Mrs. Geo., 166
 Rochfort, Col. W. C., 98, 101, 107
 Rowsell, Henry, 98, 120
 Rupertsland Provincial Synod, 231
 Ruttan, the Rev. Charles, 126

S

St. Andrew's Church, Alliston, 194
 St. Andrew's Estates, 206
 St. Andrew's Golf Club, 109, 199
 St. Andrew's Presbyterian Church, Toronto, 105, 116
 St. Anne's Church, Toronto, 244
 St. Augustine College, Canterbury, England, 234, 235
 St. Barnabas' Church, Chester, 182
 St. Catherines, 150
 St. Clement's Church, Eglinton, 172-173, 178, 179, 180, 181, 190, 192
 St. Clement's College, 180
 St. Clement's School, 180

St. George's Church, Georgetown, 153
 St. George's Church, Willowdale, 192
 St. James' Church (Cathedral), 10, 14, 24, 25, 36, 38, 41, 45, 52, 55, 58, 65, 71, 73-76, 81, 85, 90, 123, 128, 136, 142, 144, 156, 162, 182, 184, 185, 207, 242, 243
 St. James' Church (Cathedral) Sunday School, 37, 38
 St. James' Church, Orillia, 116
 St. James' Church, Paris, Ont., 126
 St. John's *Abroad*, 224
 St. John's Church Centennial, 190, 191
 St. John's Church Choir, 113, 119, 120, 141-143, 168, 174, 187, 190, 199, 203, 209, 212, 227, 241
 St. John's Church, Kingston, 223
 St. John's Church, Moose Jaw, Sask., 210
 St. John's Church, Norway, 234
 St. John's Church, Toronto, 174
 St. John's Church, Thorold, 151
 St. John's Church, York Mills (First church 1816-43), plans, 21-23; cornerstone, 24-26; building, 27-28; opening, 30; consecration, 42-44; sold, 115
 St. John's Church, York Mills (Second Church 1843-1948), plans, 76, 77, 97; architect, 99-101; cornerstone, 103-110; opening, 113; consecration, 135, 136; renovation, 166-170; electricity, 190; centennial, 190, 191; last service, 209-210
 St. John's Church, York Mills (Enlarged), cloister and parish hall (1939), 201, 202; chancel and memorial chapel (1948) plans, 206, 207; cornerstone, 209; dedication, 210, 211; completion of parish hall (1951), 216, 217, 219
 St. John's Parochial Library, 96, 97
 St. John's Sunday School, 36-39, 95-

- 96, 167, 187, 200, 201, 216, 217, 219, 220
 St. John's Sunday School Library, 96-97, 158
 St. Leonard's Church, North Toronto, 192, 208
 St. Luke's Church, Toronto, 152, 172
 St. Luke, International Order of, 238
 St. Margaret's Church, West Hill, 229
 St. Mark's Church, Calgary, Alberta, 210
 St. Mark's Church, Orangeville, 239
 St. Mary's Church, Richmond Hill, 235
 St. Nicholas' Church, Birchcliffe, 234
 St. Paul's Church, Halifax, N.S., 234
 St. Paul's Church, Port Robinson, 151
 St. Paul's Church, Yorkville (Bloor St.), 79, 85, 95, 126, 136, 145, 149, 152, 184, 212
 St. Peter's Church, Springfield (Erindale), 57, 154
 St. Simon's Church, Toronto, 168, 171
 St. Thomas' Church, Shanty Bay, 85
 St. Timothy's Church, London, Ontario, 223
 St. Timothy's Church, Toronto, 239
 "Sama" (Globe columnist), 29, 174, 175
 Sandars, the Rev. Richard, 149, 150
 Sandwich, 106
 Sanson, Alexander (Jr.), 129
 Sanson, the Rev. Canon Alexander Laing, 73, 93-99, 101-111, 113, 123-126, 129, 130, 146, 161, 181, 183, 184, 212, 213, 224
 Sanson, Mrs. Alexander L. (Elizabeth Dallas), 129
 Sanson, David, 102
 Sanson, James, 93, 94
 Sanson, Marian Dallas, 111, 112, 129
 Sawers, the Ven. F. J., 209, 211, 217
 Scadding, the Rev. Henry H., 10, 18, 31, 45, 51, 62, 71-72, 73, 81, 82, 92, 102, 120, 129, 131
 Scadding, John, 51
 Schomberg, 162, 222
 Scott, the Hon. R. W., Secretary of State, 18
 Scrivener, James, 175
 Service Book (Mathew's), 70, 71, 74-79
 Sexton's Duties, 138, 139
 Shanty Bay (Lake Simcoe), 86
 Shepard, Joseph, 7, 22, 26, 27, 54, 62
 Shepard, Mrs. Joseph (Catherine), 22, 69
 Shepard, Michael, 69
 Shepard, Thomas, 7, 69
 Sheppard, Mr. Thomas, 163
 Short, Wm., 187
 Sick Children's Hospital, 219, 225
 Simcoe County, 25, 92, 94, 102
 Simcoe Estate, 51
 Simcoe, Lieut.-Col. John Graves, 2, 3, 6, 12, 41, 51
 Simcoe, Mrs. John Graves, 2, 62
 Simpson, B. Napier Jr., 100, 102, 231, 240, 243
 Skyring, Lieut.-Col., of the Royal Artillery, 88
 Sladen, Gilbert, 201, 225
 Sladen, Mrs. Gilbert, 201, 216, 220, 225
 Smith, J. H., 167
 Smith, Mrs. R. Goldwin, 240
 Smith, W. H., 144
 Snider, Charles, 59
 Society for Civilizing and Converting the Indians, 57, 58, 79, 89
 Society, Domestic and Foreign Missionary, 170
 Society for the Propagation of the Gospel (S.P.G.), 9, 40, 44, 45, 56, 57, 62, 77, 81, 85, 89, 107
 Society for Promoting Christian Knowledge (S.P.C.K.), 82, 89
 Southeast Station, 88, 123
 Southampton, Village of, 144
 Soward, Chancellor R. H., 235
 Squire, John Page, 146, 148, 153,

156, 159, 190, 195, 197
 Squire, John Sr., 159
 Squire, Mrs. John Sr. (Mary Page), 159
 Stage Coaches, 61
 Stewart, Bishop Charles James (Quebec), 18, 40, 42-44, 46, 55-56, 63, 65, 80, 136, 213
 Stewart Missions, 63
 Still, Edward, 174, 176
 Strachan, James, 21, 29, 34-36, 45, 112
 Strachan, Bishop John (Toronto), 12-14, 17-18, 19-21, 23-26, 29, 30, 31 34, 38-41, 43, 45, 48, 55, 58, 64, 72, 74, 75, 77, 78, 81, 82-84, 86-90, 92, 93, 98, 103, 104, 106-113, 116, 120, 124, 128, 131, 134, 137, 149, 152, 155-156
 Strachan, Mrs. John (Anne (Wood) McGill), 18
 Strathy, Elliot Grasett, 45, 81
 Stringer, Archbishop Isaac O. (Rupert'sland), 186
 Stuart, Archdeacon George Okill, 9, 11, 13, 17, 40, 99
 Stuart, the Rev. Dr. John, 2, 3, 9, 13
 Sullivan, Bishop Edward (Algoma), 173, 182
 Sweatman, Archbishop Arthur (Toronto), 174, 183, 185, 193
 Sweeny, Archbishop James Fielding (Toronto), 185, 190, 192, 194, 195
 Sylvester Family, 52
 Synod (Toronto), 128, 146, 167, 184, 202, 215, 220

T

Taylor, A., 124
 Taylor, Ernest, 219
 Taylor, J., 124
 Tecumseth Township, 66, 90, 161
 Theological College (Cobourg), 72, 85
 Thomas, Dr. H. C., 142, 144
 Thomas, John, 122, 131

Thomas, R. F., 142
 Thompson, the Rev. Dr. Arthur N., 63, 131, 223, 229
 Thompson, Mrs. James (Merilyn Reiger), 224
 Thompson, the Rev. Canon J. R., 235
 Thompson, G. Strickland, 196, 242
 Thompson, Walter, 219
 Thompson, the Ven. W. G. O., 217
 Thomson, James Samuel, 126
 Thorne, Lt.-Col. Amos, 107, 119-121, 134, 136
 Thorne, Charles Richard, 121
 Thorne, Horace, 165, 171
 Thorne, Mrs. Horace (Mary Osler), 163, 171, 183
 Thorne, Miss, 120, 121, 122
 Thornhill, 31, 42, 48, 54, 70, 81, 87, 109, 119, 161, 177, 181
 Thorold (Ont.), 151
 Tilton, Mrs. Roberta, 170
 Tippet, Basil, 212, 237
 Tippet, Mrs. Basil, 212, 237
 Toll Gate, 59
 Toronto Bible College, 194
 Toronto Island, 187
 Toronto Vocal Music Society, 142
 Toronto Philharmonic Society, 142
 Toronto Religious Education Council, 240
 'Touches of Colour', 226
 Toulmin, James, 141, 143
 Toulmin, Mrs. James, 141, 143
 Toulmin, Prof. O. H., 141-144
 Townley, the Rev. Adam, 104, 105, 116
 Tredger, Robert, 107, 120
 Treymayne, the Rev. Canon, 176
 Trew, the Rev. George Archibald Lister, 157-158
 Trinity Church, Barrie, 86, 92
 Trinity Church, Thornhill, 48, 54, 57, 70, 81, 87, 92, 105, 144, 190, 239
 Trinity Church, Ste. Foye, Quebec, 222, 223
 Trinity Church, Toronto ('Little

Trinity'), 75, 85-86, 129, 183, 184, 224
 Trinity College, Dublin, 144, 182
 Trinity College, University of Toronto, 134, 149, 152, 198
 Trotter, the Rev. Loftus, 178, 181, 182
 Turple, John, 107
 Turner, George, 139

U

United Empire Loyalists, 1, 6, 7, 9, 17, 26
 University of Toronto, 84, 134
 Upper Canada Clergy Society, 63, 85
 Upper Canada College, 47, 48, 51, 57, 58, 59, 62, 74, 78, 99
 Upper Canada Gazette, 5, 8, 33, 45

V

Valliere Family, 15, 18
 Van Dieman's Land (Tasmania), 69
 van Nostrand, Arthur H., 102
 van Nostrand, Lt.-Col. A. J., 63, 92, 83, 102, 153, 197, 199, 202
 van Nostrand, Mrs. A. J., 189, 199
 van Nostrand, Cloister, 202, 203, 206, 217
 van Nostrand, Cornelius Sr., 7, 14, 25, 29
 van Nostrand, Cornelius Jr., 14, 16, 18, 25, 53, 58, 61, 63, 77, 82, 83, 97, 101, 107, 120
 van Nostrand, John Conn, 107, 134, 141, 153
 van Nostrand, John, Jr., 53, 58, 69, 80, 128, 129, 155
 van Nostrand, Major F. H., 63, 203
 van Nostrand, Louisa (Mrs. H. A. S. Molyneux), 18, 62, 80, 221, 233
 van Nostrand, Nora (Mrs. Basil Wedd), 189
 van Ostrom, Rev. Marshall, 223
 van Tullemen, Sir John, 226
 Vaughan Township, 48, 162
 Vernon, C. W., 18
 Verral, George, 83

Victoria, Queen, 34, 45, 104, 107, 108, 148, 182, 183

W

Waddilove, the Rev. W. J. D., 63
 Wallace, W. Stewart, 116
 Waterloo, Battle of, 38
 Walmsley, Harry, 219
 Watson Family, 212
 Watson, Joseph, 210, 215
 Watson, John, Sr., 134, 215
 Watson, Mrs. John, Sr. (Christiana Homley), 215
 Waugh, Constance (Mrs. Spencer), 180
 Waugh, Spencer, 179, 182
 Webbe, the Rev. Henry Capelthwaite, 152, 153
 Wellington, Duke of, 38
 Welsh, the Rev. Canon E. A., 182
 West Simcoe Township, 152
 White Family, 212
 White, George R. N., 181
 White, Maurice, 242
 Whitney, the Rev. Philip, 232
 Widdows, the Rev. R. F., 208
 Wiggins, Bishop the Right Rev. M. L., 241
 Wilkinson Family, 212
 Wilkinson, E. D., 199
 Wilkinson, Mrs. E. D., 187
 Wilkinson, Bishop Frederick H., 226, 231, 235, 237, 242
 Wilkinson, Gertrude, 233
 Wilkinson, the Rev. Sydney, 229
 William IV, 34, 65
 Williams, the Rev. A., 174
 Willowdale Church, 189
 Willson, John, 6
 Willson, John II, 6, 22, 26, 31
 Willson, John III, 98
 Willson, Jonathan, 6
 Willson, Stillwell, 6
 Willson, William, 6
 Wilson, the Rev. Henry, 158
 Wilson, Moses, 128
 Wiltshire, May, 186

Woman's Auxiliary, 170, 180, 189,
203, 238, 243
Women's Guild, 197, 198, 202, 205-
207, 211-212, 217, 219, 225, 238
Woodley, E. E., 45
World War I, 189, 190
World War II, 205, 211
Worth, Frank, 224
Wright, the Rev. J. E. M., 178, 180,
182
Wright, the Rev. R. N., 210
Wycliffe College, 129, 186, 194,
227, 234, 235, 239, 240

Y

Yale School of Divinity, N.Y., 225
Yonge, Sir George, 3
Yonge Street, 4, 5, 7, 8, 12, 15, 18,
22, 26, 28, 30, 34, 36, 40-42, 49,
53, 58-61, 75, 76, 82, 112, 117,
119, 127, 128, 140, 143, 148, 157,
174, 177, 178, 188, 189, 194, 195
Yonge Street (Old Yonge Street), 15,
61, 75, 76, 109, 157; (at Deer
Park), 199
York County, 5, 25, 107, 110

York Mills, 6, 7, 15, 18, 51, 65, 67,
70, 71, 73, 78, 85, 90, 95, 97, 103,
110, 112, 118, 120, 121, 123, 130,
135, 140, 143, 148, 149, 151, 153,
155, 156, 158, 162, 169, 173, 178,
182, 183-185, 192, 213, 214, 220,
229, 239, 244
York Mills Baptist Church, 52, 62,
211
York Mills Development (1856),
140, 141, 144
York Mills Home and School Associ-
ation, 222
York Mills Presbyterian Church, 52,
106, 211
York Mills Public Schools, 158, 187,
188
York Shilling, 149
York Township, 65, 70
Yorkville, 3, 65, 95, 85
Young, Prof. A. H., 14, 17, 62, 74,
81, 198
Young, Mrs. (organist), 187

Z

Zion Church, 189

